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A
DISSERTATION
ON THE
PROPER NAMES OF PANJĀBĪS,
WITH SPECIAL REFERENCE TO THE
PROPER NAMES OF VILLAGERS
IN THE
EASTERN PANJĀB

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P R E F A C E .

SINCE writing the following pages I have been enabled, through the kindness of Mr. Denzil Ibbetson, C.S., Deputy Commissioner of the Panjâb Census of 1881, to obtain the whole of the Census Records of the Ambâlâ Cantonments in 72 vols., MSS., in the Persian character, and also 2 vols. of the Records of each District of the Panjâb, or 64 vols. more, in all 136 volumes. I had previously in my possession 17 other vols. of the Ambâlâ District Records, so that I have now 153 volumes of material to work on. Each of the District sets consists of the record of one village and one town block, so they contain between them the names of the rustic and urban populations of all parts of the Panjâb. As each volume contains on an average 500 names, the total number of names at my disposal now for investigation is about 75,000, and it is clear from this fact that if ever the leisure should accrue to investigate all this mass of material the question of modern Panjâbî human nomenclature should be finally set at rest.

The work of investigation, however, as represented in the pages of this little book, should be looked on as merely in its infancy, for I have been enabled so far to consider, in addition to my private collection, only those names to be found in 5 of the Ambâlâ Census volumes. There is, besides, on every point raised in this dissertation a large quantity of undigested material, not very difficult of access, to be found scattered over the Panjâb, but want of leisure has prevented me from including it.

I see my way to a thorough investigation of the material already collected, but cannot say, even approximately, when the work is likely to be completed ; and since the collation of the comparatively small number of names already examined,

seemed to give preliminary results on all points connected with them, except that of the spread and local distribution of names, I have thought it best to publish what has been already accomplished, than to wait on indefinitely for an opportunity of doing more; especially as, for all I know to the contrary, no researches have as yet been made into modern Indian Aryan nomenclature, and therefore nearly all my information is new to scholars.

This is my excuse for making public the results of an avowedly incomplete study of the subject.

My thanks and acknowledgments are due to my friends Messrs. Denzil Ibbetson, C.S., and William Crooke, C.S., for kindly aid rendered me throughout, to Shibbû, formerly Mîr Munshî of the 63rd Regt., to Faizu'llah Khân, Mîr Munshî of the 9th Lancers, and to Dârogha Chainâ Mall, of Ambâlâ, for the intelligent manner in which they procured and gave me the information I required of them, and also to the Government of the Panjâb for the generous support which has enabled me to risk the publication of my manuscript.

I would add that my reason for inserting such long lists and tables of names into the body of this book is that in the present stage of the investigation they are necessary: facts being now more valuable than theories.

R. C. TEMPLE.

Ambâlâ, Panjâb, April 1883.

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CHAPTER I.

It has long been recognised in Europe that the proper names of men and women are well worth study for the sake of the indications they give of the national life, the racial history and the course of civilization of those that have invented them. The subject has been deeply examined on its many sides, archæological, antiquarian, literary, historical, philological and ethnological, and is still being vigorously prosecuted. Even in the last number of the *Journal of the English Anthropological Institute* to hand,* is an enquiry by Dr. Beddoe, F.R.S., into English surnames with a view to ascertaining the racial components of the modern English nation and their numerical relation to each other. In India, however, as far as I am aware, the subject is still untouched, and its students must, therefore, if I am right in this assumption, begin at the beginning with the result of being very restricted at first in their field of research. The title of this dissertation has, for this reason, been purposely chosen in order to show the exact scope of the present enquiry. In a large country like that geographically known as the Panjâb, with its arbitrary political boundaries containing within them many tribes, races and peoples, who have at least three chief religions, what is true of one portion is not necessarily so of another. Remarks and observations applicable to the East may not be so to the West or South, and in the title it is said that the remarks herein relate especially to the Eastern Panjâb, because the *data* on which they are based were mostly gathered in the Ambâlâ District and neighbourhood, where the Hindû element largely predominates, and, because, though the facts to be there observed are also more than probably true in the main of all those portions of India chiefly influenced by the Aryan races and the Aryan religions,

* November 1882, vol. XII., pp. 231-243.

it would be premature to hold, without precise *data* to go upon, that they are so of, say, the Western Panjâb, where the Muḥammadan religion and foreign influences are so powerful. It has been further noticed that the more educated and civilized urban populations, speaking the Hindî language in the widest application of that term, bear names that differ widely from those of villagers. I am far from being prepared to say that this is an absolute fact, but since it may be so, and as my observations extended only to village populations, the title of the present work was further restricted, as having special reference to the names of villagers.

It may be here remarked that a careful examination of the proper names to be found in the Census Returns of the great Cantonnments of Ambâlâ and Merâth (Meerut), would give most valuable general results, because *there* are collected together large heterogeneous populations of all sorts^c from every part of Aryan India, Pûrbiâ and Panjâbî, Hindû and Musalmân, Sikh and Jain, high and low, polished and uncouth, urban and rustic, and *there*, too, flourishes the innumerable Śûdra, in all his endless variety. The chief value of examining their names would be that the spread over India of the phenomena to be observed would be sufficiently well ascertained to form at any rate a good basis for future investigation. It should be remarked, also, that many of the assertions made herein are based merely on the limited enquiry that I have been so far able to make, and that, therefore, strictly speaking they are tentative. Their correctness could only be really tested from an extended examination of proper names, and this could probably be most satisfactorily done by collating a percentage of the names to be found in the Census Returns of 1881, say, 1000 names from each District in the Panjâb. The *data* thus acquired would be genuine in themselves, and be sufficient to prove all that would require proof.

The facts, on which the present observations are based, are in two sets :—

Firstly.—Through the kind offices of Mr. Ibbetson, C.S., Deputy Commissioner of the Census, Panjâb, the Census Returns (in 17

vols., MSS., Persian character) of the villages of Bibiâl, Gaḍaulî, Khârwan, Isma'îlâbâd and Rattewâlî, in the Ambâlâ District, were handed over to me for examination. They contain the names of some 10,000 persons, and the villages were purposely selected as representing fairly the whole District rustic population. These names, then, are as genuine as they can be made, but I have not had time unfortunately to examine more than five of the volumes, containing only the names of 2,846 persons.

Secondly.—Some time previous to the collation of these MSS., I had been collecting the names of Hindûs, with a view to finding out anything I could about them, and had got together a small collection thus of 1,133 names.

The results of the researches have been compiled into two tables, with a view to showing as regards the first set, the frequency with which each name occurred, and in what castes or classes of Hindûs and Musalmâns it was to be found, and how often. The names were divided into male and female, and sub-divided into Hindû and Musalmân. The male names had a further sub-division into "children," to ascertain the truth of a fact often asserted to me that Hindû male children's names differed from those of male adults. This, I think, it is now safe to say is emphatically not the case. The table of the second set is designed to show the derivation, form and meaning of Hindû names, and the 1,133 names are therefore grouped into 186 sets under 21 heads to exhibit these as clearly as possible. Under "Form," the names are divided into Male, Female and Diminutive, and the Male into Simple and Compound. Under "Sense," they are divided into Literal and Applied. It cannot be pretended that this table is as satisfactory as the first, owing to the unavoidable uncertainty of private enquiry, but all was done that could be done to enter up only such names as are actually known to exist. Possible and legitimate forms were not received, simply because it is more than likely that somewhere or other they are in use.

I give here a list of the castes in which the 1,000 Ambâlâ village names are to be found distributed, which shows that the table represents the names of persons of all the ordinary Eastern Panjâbî

gradations of village society, though it does not in itself pretend to be anything more than a compilation of the caste names that the people gave themselves at the Census :—

Hindūs, 32.

| | | | |
|---------|----------|---------|----------|
| Bâdhi | Chhimbî | Kahâr | Nimakgar |
| Bairâgi | Chûhrâ | Kâith | Pâdhâ |
| Baniyâ | Ḍogar* | Kalâl | Râjpût |
| Baqâl | Faqîr | Kambo | Sikh |
| Bârî | Gaḍarriâ | Kumhâr | Sunâr |
| Bhât | Gûjar | Lohâr | Tarkhân |
| Brâhmaṇ | Jât | Mahâjan | Ṭhaṭherâ |
| Chammâr | Jhinwar | Mâlî | Ṭiwânâ |

Musalman̄s, 19.

| | | | |
|--------|--------|---------|----------|
| Barhât | Jogî | Nâî | Sayyid |
| Dhobî | Julâhâ | Nilgar | Shekh |
| Ḍogar* | Lohâr | Paṭhân | Sikligar |
| Ḍom | Mîrâsî | Qureshî | Sunâr† |
| Faqîr | Muniâr | Râîn | |

* The same as Ḍuggar, a labouring class.

† All the tables in this work are where possible in alphabetical order for easy reference.

CHAPTER II.

THE primary object of all human nomenclature is, of course, to distinguish individuals, and to this object every system of naming has been mainly directed, but, owing to their infinite numbers wherever human beings congregate, this object is not so easy to attain as one would at first sight suppose. The difficulty of devising names, which shall be really distinguishing, is very early felt in every community, and many are the expedients adopted in the world to overcome it. None can be called really successful, except perhaps the Dravidian system of adding to a man's name, that of his village and district, or home. The modern European system of surnames is only moderately successful, as may be gathered from any list of names one may chance on. *E.g.*, even in a Regiment such a name as "John Smith of B Company," often fails to finally distinguish a man, and "John Smith" of any hamlet one is likely to mention would be nearly sure to fail to do so. In India, where surnames are practically unknown, names of men and women so conspicuously fail to finally distinguish them, that it is necessary to add the parental and caste names, and even then, until the age is superadded, only doubtful success is attained. Bad, however, as the Indian Aryan method of nomenclature is, it is so far better than the Muḥammadan, (in which a vain attempt was originally made to ring the changes only on the names of the saintly founders of their religion, and on the so-called 99 names of God,* leading to most fantastic results), that the Musalmāns have practically adopted it in India. This, I think, the tables conclusively show.

The first point, then, that comes under consideration in examining these Panjābī names, is to ascertain what attempts to attain the object of distinguishing individuals are visible therein.

* The "99 names of God" have existed apparently only in the imaginations of European writers. The "Most Comely Names of God" are of an indefinite number in reality. Mr. Redhouse, *Journal of the Royal Asiatic Society*, vol. XII., N.S., pp. 1-69, gives a list of 552, and there are doubtless many more to be found up and down the Qurān.

Now, the first thing to notice is, that in the Census table 2,846 persons bear between them 1,067 separate names, or, in other words, each name does not on an average occur 3 times in 3,000 persons. These names were taken about 570 each from 5 villages, and it is possible that so great a variety would not be proportionally maintained if the whole 10,000 names of the said villages were fully examined, but I am persuaded that it would not be very materially diminished. Out of these 1,067 names only 148, or 14 per cent., occurred 5 times and upwards, while not a single name reached an average occurrence of one per cent. in the population; the nearest approaches being Jiwani, Nârâyanî and Shibbî, 28 times each, and Nathû, 27 times. On the other hand, 53 per cent., or more than half, occurred but once. The following is a list of the names occurring more than 5 times, and is given as an indication of what names are commoner than usual :—

| | | |
|------------------------------|-----------|---------------|
| <i>Twenty-eight times, 3</i> | | |
| Jiwani | Nârâyanî. | Shibbî. |
| <i>Twenty-seven times, 1</i> | | |
| Nathû | | |
| <i>Twenty times, 1</i> | | |
| Hirâ | | |
| <i>Nineteen times, 2</i> | | |
| Jamni | Mangal | |
| <i>Eighteen times, 2</i> | | |
| Bhagwânâ | Rânî. | |
| <i>Seventeen times, 3</i> | | |
| Gangâ Râm | Gulâbî | Rahim Bakhsh. |
| <i>Sixteen times, 3</i> | | |
| Ido | Kâlû | Shâdî |
| <i>Fifteen times, 7</i> | | |
| Chhajjâ | Kirpî | Nâno |
| Kâhnâ | Mangalî | Telû |
| <i>Fourteen times, 1</i> | | |
| Buddhî. | | |
| <i>Thirteen times, 6</i> | | |
| Badâmî | Kâhnî | Rahîman |
| Chûhrî | Nânkî | Sebî |

Twelve times, 3

| | | |
|------|-----------|--------|
| Bārū | Dusaundhi | Tulsān |
|------|-----------|--------|

Eleven times, 6

| | | |
|---------|-----------|----------|
| Kanhāya | Nabbī | Shankari |
| Miriā | Rāmji Dās | Shibbū |

Ten times, 10

| | | | |
|-------|----------|--------------|------|
| Āst | Gulāb | Karam Bakhsh | Udmī |
| Bansi | Har Devī | Nānak | |
| Durgī | Jinā | Partāpī | |

Nine times, 10

| | | | |
|--------------|--------|----------|----------|
| Abelā | Chhoṭī | Kallū | Rāmsaran |
| Allah Bakhsh | Chhoṭū | Karīman | |
| Allahdiā | Jhaṇḍo | Rāmānand | |

Eight times, 12

| | | | |
|---------|--------|---------------|----------|
| 'Azīman | Harnām | Mārū | Munshī |
| Bishnī | Jīo | Maullā Bakhsh | Sardhi |
| Gyāno | Kaurī | Mīrān Bakhsh | Saidāgar |

Seven times, 22

| | | | |
|---------|----------|----------|--------|
| Āso | Bhawānā | Kāhno | Rājān |
| 'Atarī | Bisso | Kirpā | Sāhbi |
| Badāmo | Chhoṭo | Kundan | Sāhbo |
| Badhāwā | Dulā | Matsaddī | Wazirā |
| Barkat | Jai Devī | Nandī | |
| Basantā | Jawāhiri | Nankū | |

Six times, 18

| | | | |
|-------------|-------------|-------|----------|
| 'Aliā | Hīro | Jānkī | Raliā |
| 'Alī Bakhsh | Imām Bakhsh | Kāko | Rām Devī |
| Āsā Rām | Jamnā | Mūli | Ugdī |
| Gopālā | Jānan | Munnī | |
| Gur Deī | Jānī | Nāthū | |

Five times, 37

| | | | |
|-----------|----------|-----------------|------------|
| 'Āzima | Gauharī | Mahā Kaiwar | Rai Kaiwar |
| Basantī | Gyānī | Māmān | Rājā Devī |
| Bholā | Jai Rām | Muhammad Bakhsh | Rājī |
| Bibī | Jawāhirā | Nandū | Rām Lal |
| Bīr Singh | Jebo | Nanhī | Sarūpī |
| Bīrū | Jhoṭo | Nārāyanā | Sundar |
| Draupatī | Kīmā | Nathā | Zebo |
| Dwārki | Kishnī | Nathan | |
| Ganeshī | Kiwārīā | Pīrdīā | |
| Gangā | Kur Deī | Prabhū | |

The fact then has become patent that the Panjâbis attain individuality of nomenclature by an enormous variety of names. The greatness of this variety may be illustrated by the fact, that my lists of 2,000 odd names by no means include even all those of my servants, public or private, or of the natives about me, or of my native acquaintances. It exists everywhere, and in all classes of society. Thus, in a list of 77 eminent persons exempted in 1881 in the Panjâb from attending the Civil Courts, only 5 names occur more than once and none more than twice. Even these are easily distinguishable, as Miân Suchet Singh, Râmgarhiâ and Kanwar Suchet Singh, Âhlûwâliâ. Also, in a list of legal practitioners for the Panjâb for 1881, out of 231 names only 18 occur more than once; of these two only, Kanhâyâ Lâl and Gopâl Dâs, occur more than 4 times, and two only, Karam Chand and Mâyâ Dâs, occur 3 times. Lastly, the names of the various Municipal Commissioners for the Panjâb for 1881 are interesting, as showing the same results. Thus, in Siâlkoṭ of 45 names, in Jhang of 20, in Gurgâon of 62, in Muzaffargarh of 27 and in Kângrâ of 33, all differ from each other. In Derâ Ghâzî Khân out of 50 names, only one occurs twice. In Ambâlâ out of 60 names one occurs twice and one thrice, and out of 149 names in Hissâr, three occur twice and one three times.*

Let us now see how these many variations are arrived at. A glance at the tables shows that it is done by varying the terminations of the words, and adding to the words so varied certain complements. Keeping this fact in view, it was found that in the second list 1,133 names could be arranged under 186 groups of words having a common derivation, i.e., each name had six varieties, but I feel pretty sure that this number understates the actual amount of the varieties to be found existing in every-day life. In the 1,000 names of the first list each root word gives rise on an average to three derivatives, the proportion being kept down by such purely religious names as Arjânanand, Bhagrathî, Bhawânî, Bishambar, 'Âtâ

* The ancient Greeks had but one name, and attained individuality by an endless variety of names. *Vide Smith's Dictionary of Greek and Roman Antiquities*, 2nd Ed., 1863, Article *Nomen*, by Schmitz, page 800.

Muḥammad and so on, which cannot well occur more than once. Some words in the list have many more derivatives, as *bîr*, warrior, which is found in 11 names. It should be borne in mind that, however closely related to its congeners, each variety can safely designate a separate individual, and for practical purposes is a separate name. *E.g.*, Nathâ, Nathî, Nathû, Natho, Nathân, Nathan, Nathî Râm, Nathû Mall, Nathâ Singh, Nathû Rai, could all easily be made to stand for really distinct personages, just as Mary, Minnie, Marie, Moll, Molly and Miriam could legitimately give names to different girls in England.

These terminations of names may be divided into Male, Female and Male Diminutive. Theoretically these last should be applied only to children; as a matter of fact, however, they are not so restricted.

The Male terminations are—

â, o; î; iâ; û, ûn, wâ.

an and o also occur, but under exceptional circumstances.

The Female terminations are—

o, on; ân; iâ; î, vî; an, nî; â; rî.

Exceptionally also û. Muḥammadan names have besides a.

The Male Diminutive terminations are—

û, ân; nû, nûn; rû.

In order to trace out the reasons for the existence of the various terminations and the relation they bear to each other, cases where male, female and diminutive names from the same roots were found to exist side by side have been compared, and the results tabulated into eleven groups of terminations. Thus—

| Male. | | Female | | Diminutive. | |
|-------|----------------|-----------------|--------|-------------|--|
| | | <i>Group I.</i> | | | |
| â | corresponds to | o | and to | û | |
| â | " " | o, ân | " | û | |
| â | " " | o, î | " | û | |
| â | " " | o, ân, î | " | û | |
| â | " " | o, ân, iâ | " | û | |
| â | " " | o, î, â | " | û | |
| â | " " | on, â | " | û | |
| â | " " | â | " | û | |
| â | " " | ân | " | û | |
| â | " " | ân, î | " | û | |

| Male. | | Female. | | Diminutive. |
|---------------------|-----|--------------------|--------|-------------|
| | | <i>Group II.</i> | | |
| â, î corresponds to | | o | and to | û |
| â, î | " " | o, ân | " | û |
| â, î | " " | o, ân, î | " | û |
| â, î | " " | o, â, î | " | û |
| â, î | " " | ân | " | û |
| â, î | " " | iâ | " | û |
| â, î | " " | î | " | û |
| | | <i>Group III.</i> | | |
| â, e | " " | o | " | û |
| â, e | " " | o, î | " | û |
| â, e | " " | î, iâ | " | û |
| | | <i>Group IV.</i> | | |
| â | " " | an | " | û |
| â | " " | an, iâ | " | û |
| â | " " | an, o, î, û | " | û |
| â, î | " " | an | " | û |
| â, î | " " | an, o | " | û |
| â, î | " " | an, o, î | " | nû |
| â, î | " " | an, o, vi | " | û |
| â, î | " " | an, î | " | û |
| â, e | " " | an, o, î | " | û |
| | | <i>Group V.</i> | | |
| î | " " | î | " | û |
| î | " " | î, o, ân | " | û |
| î | " " | î, o, â | " | û |
| î | " " | o, ân | " | û |
| î | " " | an, û | " | û |
| | | <i>Group VI.</i> | | |
| â, û | " " | o | " | û |
| â, ûn | " " | o, ân | " | û, ûn |
| | | <i>Group VII.</i> | | |
| â, o | " " | â, o, û | " | û |
| | | <i>Group VIII.</i> | | |
| â | " " | nî | " | nûn |
| | | <i>Group IX.</i> | | |
| â | " " | ân, ɾi | " | ɾû |
| | | <i>Group X.</i> | | |
| â, iâ | " " | î | " | û |
| â, iâ | " " | î, o | " | û |
| î, iâ | " " | o | " | û |
| | | <i>Group XI.</i> | | |
| wâ | " " | î | " | û |

This table shows that â, î and iâ, with the diminutive û, are the main masculine terminations, and that the main feminine terminations are o, âñ, an, î, iâ, nî and â.

Of the feminine terminations o, âñ, an and nî are distinctively so, *i.e.*, a name ending in any of these would always be feminine, except under exceptional circumstances.

Of the others I look on the masculine e as an inflected form, since it occurs mainly in conjunction with complementary additions; *e.g.*, Kachhwâ = Kachhwe Râm, Chhâpâ = Chhâpe Singh, but Dûle and Nanhe occur as simple names.*

The masculine ûñ and wâ spring from the diminutive û, as also do the feminine wî or vî; *e.g.*, Bîr, Bîrâ, Bîrû, Bîrwî (or Bîrvî); Nathâ, Nathû, Nathwâ (or Nathuâ). Similarly the feminine oi comes from o.

The feminine iâ is a diminutive form, as in Buṛhiâ, Chîriâ, Hîriâ. So also is the feminine rî (arî). Other true diminutives, masculine, are rû (arû) and also nû (anû) and nûñ (anûñ), which latter are derived from the old nominal terminations an and anî (nî).

When o and û occur respectively as masculine and feminine terminations the cases are quite exceptional, as, masculine, Sîto, Lîkho; feminine, Sîtû, Mâltû, Dhâmû.

To go into the derivation of these name terminations. An ordinary Hindî masculine termination of nouns is â, with î for its corresponding feminine termination. From the tables it will be seen that many masculine names in â have corresponding feminine names in î. It seems, therefore, a fair derivation for these to say that they follow the usual Hindî custom. Likewise, also, the feminine terminations an and nî may be looked on as regular formations, these being common in the language as feminine noun terminations.

The derivation of the name terminations â and î must be looked for in the respectively masculine and feminine Sanskrit and Prâkrit terminations aka and ikâ, from which last also comes the rarer feminine name termination â. Similarly, also, the rare feminine

* *af*, (= *ṣi*), is a common Eastern Hindî termination of a name, as Paraṣ, Dhulaṣ, Uḍaṣ, Gunaṣ, &c.

name termination û may be explained as a relic of the Sanskrit ukâ. For the feminine an and nî (anî) we must go to the Sanskrit masculine in with feminine inî.*

The diminutive termination û, and hence nû (anû), may be taken as derived from the Sanskrit diminutive termination aka, through Prâkr̥itic elision of the *k* and substitution of *v*. In the same way springs the masculine termination wâ (uâ), and the feminine vî or wî. All these are really diminutive forms. The feminine iâ is a direct diminutive formed similarly from the Sanskrit aka, though Prâkr̥itic elision of *k* and insertion of *y*, in place of *v*, affecting the preceding short vowel.

The name terminations, feminine ři and diminutive řû, I would look on as also being true diminutive forms, though the Sanskrit diminutives in *r*.

The masculine î may represent the Sanskrit in or perhaps iya.

The masculine iâ should be perhaps looked on as adjectival, and as representing the Sanskrit adjectival termination ika.

The terminations oñ, ûñ, nûñ should be explained as nasalizations of o, û, nû, and may be relics of old case endings.

The feminine name terminations o and ân have baffled my endeavours. As name terminations they are distinctively feminine, but as the terminations of nouns they are, as far as I know, throughout the Hindî dialects and languages distinctively masculine, and only feminine exceptionally.

There remains but the Arabic feminine termination a, the *at* of pure Arabic, to be found in such purely Muḥammadan names as 'Âzima, 'Azîma, Halîma, 'Uzma, Habîba, 'Âsha and so on.

The table of terminations shows that sometimes â and î and rarely an occur as terminations of corresponding masculine and feminine names; and this, too, as a matter of fact, happens in a very small

* Kellogg, *Hindî Grammar*, §§ 121, 122, 127, throughout writes *in* for this feminine termination: e.g., Mâlin, Dhobin, Nâin. I merely give the Ambâlâ District pronunciation, which is *an* not *in*, as Mâlan, Dhoban, Nâan.

percentage, not two per cent., of cases. Usually masculine and feminine names from the same root differ in form, as—

| <i>Masculine.</i> | <i>Feminine.</i> |
|-------------------|------------------|
| Bakhshâ | Bakhshan |
| Bholâ | Bholi |
| Chandî | Chando |
| Chhotâ | Chhotî |

The distinction between masculine and feminine names is, therefore, much more clearly marked in every-day life by their form than one would at first imagine.

The terminations of names when compounded with their complements vary slightly and generally arbitrarily, but in so doing they do not exhibit anything beyond the usual amount of the apparently arbitrary variation incidental to the details of all human speech, the natural outcome of habits that have grown with time. Examples are—

Lakkhâ : Lakkhî Râm, Lakkhâ Singh, Lakkhâ Mall.

Langrâ : Langrâ Singh, Langrâ Mall, Langar Lâl.

Likhârî : Likhârâ Singh, Likhârî Mall.

Nîmâ : Nîm Singh, Nîmâ Mall.

Pahârî : Pahârî Lâl, Pahârî Râm, Pahârâ Singh, Pahârî Singh, Pahârâ Mall.

From the above remarks it will be seen, then, that given a root word for a name many forms can spring from it without even going into the complementary additions to be noted hereafter, and it is shown from the Census papers that each of these forms is looked on as a separate proper name. Let us take the word *nath*, a very common root, and we can legitimately make from it :—

Masculine names : Nathâ, Nathî, Nathe, Nathwâ, Nathiâ, Nathan, Nathû, Nathûn.

Feminine names : Nathâ, Nathî, Natho, Nathwî, Nathan, Nathân, Nathnî, Nathôn.

Diminutive names : Nathû, Nathûn, Nathnû, Nathnûn.

Of the above, Nathî as a masculine name would not ordinarily occur, nor would Nathâ and Nathan be found ordinarily as feminine

names. We may further eliminate the diminutive forms *Nathû* and *Nathûn* as superfluous, and so get at a residuum of 13 separate names derived from this one source without the help of additions, of which, say, *Singh*, *Mall*, *Lâl* and *Râm* would be readily, and probably somewhere or other are in reality, added to each of the masculine forms *Nathâ*, *Nathî*, *Nathe*, *Nathiâ* and *Nathû*, giving us 20 forms more, or altogether 33. Again by lengthening the *a* in *nath* and making it *nâth* we get another 33 forms, and the tables show that the changes on *nath* and *nâth* are thus actually rung in every-day life. This gives us 66 derivatives from this one word alone to serve as distinguishing appellations of men and women, and from this something is seen of the process by which the infinite variety of Indian proper names is arrived at, though it should not be inferred that all the possible forms a root name could take are in actual use.

Frequent allusions have already been made to the complementary additions attached to simple names. These appear to have had originally a religious meaning. I am told, too, that they were used formerly to distinguish high-caste from low-caste Hindûs. *E.g.* *Râm* and *Lâl* as complementary additions distinguished Brâhmans, *Singh* was the sign of the Kshatriyas, and *Mall*, *Rai* and *Lâl* of the Vaisyas, while the despised Śûdras were not permitted to use any such distinctive mark. I cannot find that in modern times in village communities their presence, form, or absence signifies any thing, except that it is considered grander to have a name like *Shivdiâl*, than to be called plain *Shibbû*; but such instances mean no more than the "grand names" our own lower classes are now so fond of do in England. The *Rai Kanwar* or the *Har Devî* of the Indian village finds her exact counterpart in the *Zuleika* or the *Letitia* of the English hamlet. The half-educated writers, with whom we surround ourselves in our Courts, are very fond of these "full names" as they would call them, and very much so are the police clerks, with the result that the nomenclature of the people exhibited in our Court records is far from correct. A little careful attention to what is said in a case will show that Prisoner 'Ali Nawâz Khân of the police report is the 'Aliâ of the evidence, and

that the Witnesses Govardhan Dâs and Durgâ Parkâsh are known as Gobrâ and Durgâ to their friends, and I would remark that 'Aliâ, Gobrâ and Durgâ are the real names of these worthies, the grander ones being used merely for the occasion. Our clerks are apt to mislead us in this respect from the same motives as lead them to turn the Brâhmanical title Misar into the Arabic name for Egypt, and to write the thoroughly Indian word *nâtâ*, relationship, as if it had been imported from Persia. I remember, moreover, a case in which a notorious criminal, who was known as Sharfu'd-dîn, throughout the investigations into his crimes from the Magistrate's enquiry to the Chief Court's final decision on appeal, being quite unknown by that name in his own village, but any of his acquaintances could have told one all about Sharfû, the highwayman. Late-ly, too, a lad of respectability was brought before me for theft, whose name appeared in the record as Murtaza' Khân, but who was known to the witnesses throughout the trial as Mujjan, and a police constable of the Ambâlâ Cantonment turns up in evidence sometimes as Mirû, but oftener as Amîru'd-dîn.

The more usual masculine complementary forms are the following:—

| | | | |
|----------|-------------|--------|------------|
| Ânand | Delight | Dhan | Prosperity |
| Bans | Posterity | Dhar | Support |
| Bhagat | Saint | Diâ | Granted |
| Bhân | Beloved | Diâl | Kind |
| Bîr | Warrior | Dîn | Servant |
| Chalîtar | Disposition | Ditt | Granted |
| Chand | Glory | Dittâ | Granted |
| Chandar | Glory | Gyân | Knowledge* |
| Charan | Worshipper | Jas | Glory |
| Charîtar | Disposition | Jî | Lord |
| Dâs | Servant | Jît | Success |
| Dât | Granted | Karan | Asylum |
| Datt | Granted | Kishor | Youth† |
| Dattâ | Granted | Kumâr | Prince |
| Dayyâ | Blessing | Lâl | Cherished |
| Deo | God | Mall | Warrior |
| Dev | God | Mandab | Temple |

* Gyân is "knowledge unto salvation."

† Kishor refers especially to the youth of Kṛishṇa.

| | | | |
|---------|------------|-------|-----------|
| Nâth | Lord | Râth | Chariot |
| Pâl | Protector | Râwal | Prince |
| Parkâsh | Light | Rikh | Saint |
| Parshâd | Worshipper | Sâh | Merchant |
| Partâp | Splendour | Sahai | Support |
| Rai | Prince | Sâin | Lord |
| Râj | King | Sant | Saint |
| Rakh | Preserved | Saran | Asylum |
| Râm | God | Sarûp | Beauty |
| Râo | Prince | Sen | Commander |
| Ratan | Jewel | Singh | Lion |
| Rath | Chariot | Sukh | Delight |

Of the above Ânand, Bans, Dayyâ, Dîâ, Jas, Jî, Saran, Sarûp, Sukh are often incorporated into the names they qualify. *E.g.*, Râjâ-nand, Harbans, Râmdayyâ, Shibdîâ, Harjas, Lâlji, Râmsaran, Har-sarûp, Râmsukh.

The feminine complementary forms are—

| | | | |
|-------|-----------|--------|-----------|
| Dâi | Granted | Kaîwar | Princess |
| Dei | Granted | Kaur | Princess |
| Devî | Goddess | Kor | Princess |
| Dî | Granted | Rakhi | Preserved |
| Gyâni | Knowledge | | |

The Muḥammadan word Bakhsh,* Granted, is used as a complement to Hindû names, as Râm Bakhsh, Devî Bakhsh, Gur Bakhsh. Shâh, King, (Muḥammadan word), in mistake for Sâh, Merchant, (Hindû word), is added to Merchants' names, as Sohan Shâh, Sawâyyâ Shâh, which should be Sohan Sâh, Sawâyyâ Sâh. I have also met with the Muḥammadan word Ghulâm, Slave, thus used; Râm Ghulâm, Shiv Ghulâm : which is another instance of the curious mixture of Hindû and Musalmân words, so common in the names of Musalmâns, but rare in the names of Hindûs.

Complementary additions† are common to Muḥammadan names also, but in their case the origin appears to be in the necessity for distinguishing individuals by more than one name, which soon

* This is used also as a proper name by a queer transposition of consonants in the forms Bakhshâ, Baksâ, Bashkhâ, Bashkâ and Baskâ.

† Herklots' *Qanoon-e-Islam*, 2nd Ed., Madras, 1863, pp. 5-11.

arose from the very limited supply of proper names even in Arabia itself, and to have no derivation in the prevailing Hindû custom.

It is well known that the Indian Muḥammadans divide themselves into four main tribes, *viz.*, Sayyids, Shekhs, Mughals and Pathâns, and that all converts, "*Nae Musallim*," are included in the designation Shekh. Properly speaking each tribe has its own distinguishing complements, but even in educated society these are not adhered to, and such adherence cannot be expected among the Musalmân Panjâbî villagers, the vast majority of whom are Hindûs or aboriginal tribes, forcibly converted wholesale to Muḥammadanism, and who are still Hinduized at heart. These complements are here given by tribes, it being understood that they are so distributed only in theory, and that all are not in common use.

SAYYID.

| <i>Male.</i> | | <i>Female.</i> | |
|--------------|--------|----------------|-------|
| Jân | Life | Begam | Lady |
| Miân | Prince | Bî | Lady |
| Mîr | Prince | Bibî | Lady |
| Śāhib | Master | Nissa | Woman |
| Sayyid | Prince | Shâh | Queen |
| Shâh | King | | |

SHEKH.

| <i>Male.</i> | | <i>Female.</i> | |
|--------------|-----------|----------------|----------|
| 'Abd | Slave | Bakhsh | Granted |
| 'Ali | Exalted | Kuñwar | Princess |
| Bakhsh | Granted | Mâ | Mother |
| Daula | State | | |
| Dîn | Faith | | |
| Ghulâm | Slave | | |
| Muḥammad | Praised | | |
| Sharîf | Praised | | |
| Shekh | Venerated | | |
| U-'llah | God's | | |

MUGHAL.

| <i>Male.</i> | | <i>Female.</i> | |
|--------------|--------|----------------|----------|
| Āghâ | Elder | Khânûm | Princess |
| Āqâ | Master | | |
| Beg | Chief | | |

PATHÂN.

| <i>Male.</i> | | <i>Female.</i> | |
|--------------|-------|----------------|------|
| Dâd | Given | Bât | Lady |
| Khân | Chief | Bâno | Lady |
| | | Bâbû | Lady |
| | | Khâtâ | Lady |
| | | Khâtun | Lady |

Of the above 'Abd, Âghâ, Âqâ, Ghulâm, Mîr, Sayyid and Shekh are used as prefixes, not as suffixes, like the rest. Thus, 'Abdu'-llah, Âghâ Jân, Âqâ Muḥammad, Ghulâm Nabbî, Mîr 'Ali, Sayyid 'Abdu's-Sattâr, Shekh 'Abdu'l-Qâdir, but Muḥammad Shâh, Hassan Bâno and so on.

A glance at the table of names of Hindûs and Musalmâns shows that these are not confined to any particular caste or calling, but that, however much *Munshîs* and the *literati* may assert to the contrary, Brâhmans and Chammârs, Sayyids and Doms are named alike in practise. The only difference to be observed in nomenclature between classes is that the more respectable and well-to-do add the regular complements, and that the villagers and poor do so comparatively seldom. Thus, in a list of native gentlemen and rich traders simple names without any title or complement are rare, whereas among my village tables these additions are found in only 19 per cent. of the names.

All observers of natives and their ways will have noticed that it is a common practise in speaking of a man to mention his caste or calling along with his proper name. Thus, Râmânand Baniyâ, Chuhrâ Tarkhân, Ḥamîd Duggar, Gopî Brâhman, Jhagrâ Kahâr, Niâz Dom, Hasnâ Râîn and so on. Owing to the vast variety of Indian proper names practically this custom will be found to fairly answer the purpose of distinguishing individuals, for, even when in the Census table a name occurs several times, it will be found to be distributed among the village castes.

Thus, we have the name Abelâ occurring 9 times among 7 castes.

in 5 villages, and it may be well understood that each of these Abelâs are readily distinguishable in the village communities. Thus—

- | | |
|----------------------------|--------------------------------|
| (1) Abelâ Bâḡhî. | (6) Abelâ Chûhrâ. |
| (2) Abelâ Mâlî of Bibîâl. | (7) Abelâ Gûjar. |
| (3) Abelâ Mâlî of Gaḡaulî. | (8) Abelâ Chammâr of Khârwan. |
| (4) Abelâ Kahâr. | (9) Abelâ Chammâr of Rattewâlî |
| (5) Abelâ Râjpût. | |

So again—

- | | |
|--------------------|---------------------------------|
| (1) Bansî Lohâr. | (6) Bansî Bâḡhî. |
| (2) Bansî Tarkhân. | (7) Bansî Chammâr. |
| (3) Bansî Jhinwar. | (8) Bansî Mâlî of Bibîâl. |
| (4) Bansî Brâhman. | (9) Bansî Mâlî of Gaḡaulî. |
| (5) Bansî Mahâjan. | (10) Bansî Mâlî of Isma'ilâbâd. |

Sometimes, however, a name seems to be a favourite in a caste, especially among Musalmâns, and then confusion may occasionally arise. *E.g.*, in the Census tables 5 Râîns are called Allah Bakhsh and 5 other Râîns are called Barkat, but such cases are not common. In England, too, it is not at all unusual for a particular Christian name to become common in a family or group of families, and as we all know that but little confusion arises in our own daily life from this cause, it may be easily realized that favourite names in a caste do not create much confusion where they occur in India. Here are all the instances of a name occurring over five times in a caste in the Census table—

| <i>Name</i> | <i>Caste</i> | <i>Name</i> | <i>Caste</i> |
|--------------|-------------------------|-------------|--------------|
| | <i>Twelve times, 1.</i> | | |
| Rahîman | Râîn | | |
| | <i>Eleven times, 1.</i> | | |
| Shibbî | Mahâjan | | |
| | <i>Nine times, 1.</i> | | |
| Rahîm Bakhsh | Râîn | | |
| | <i>Eight times, 1.</i> | | |
| 'Ido | Râîn | | |
| | <i>Seven times, 3.</i> | | |
| Nâno | Râîn | Rai Kanwar | Gûjar |
| Natho | Râîn | | |

| <i>Name</i> | <i>Caste</i> | <i>Name</i> | <i>Caste</i> |
|-------------|--------------|-------------|--------------|
|-------------|--------------|-------------|--------------|

Six times, 7.

| | | | |
|--------|---------|-------------|-------|
| Dayyâ | Gûjar | Karm Bakhsh | Dogar |
| Durgi | Brâhman | Miriâ | Gûjar |
| Jamni | Brâhman | Shâdi | Râin |
| Jhandô | Dogar | | |

Five times, 12.

| | | | |
|--------------|---------|----------|---------|
| Allah Bakhsh | Râin | Kâlû | Gûjar |
| Barkat | Râin | Nârâyani | Brâhman |
| Bhagwânâ | Gûjar | Râjân | Gûjar |
| Jinâ | Râin | Râmjidâs | Gûjar |
| Jiwânî | Chammâr | Rânî | Brâhman |
| Jiwânî | Râin | Sardhî | Râin |

A somewhat larger class of names may be designated general favourites, but, owing to distribution, are still serviceable as distinguishing names. Thus, Dusaundhî is to be found in every column of the Census table, and the following occur as common to Hindûs and Musalmâns of all classes :—

Male, 31.

| | | | | |
|---------|------------|--------|---------|---------|
| Bahâdur | Chhittar | Gulâb | Mârû | Saundhâ |
| Bârû | Chhoṭû | Jânî | Mihra | Shâdi |
| Bhûnî | Dhupdân | Jauhrâ | Nathâ | Wazirâ |
| Birâ | Dûlâ | Jiwan | Nathan | |
| Buddhî | Dusaundhan | Kallû | Nâthû | |
| Bûlâ | Ghasitâ | Kâlû | Nathwâ | |
| Chando | Ghasitû | Kûrâ | Sardârâ | |

Female, 33.

| | | | | |
|---------|---------|---------|-------|----------|
| Bakhsho | Chûhrî | Jîo | Nanhî | Râjî |
| Bhûrî | Dûlî | Jiwanî | Nânki | Ŝahbo |
| Bisso | Gauhari | Jummanî | Nâno | Sebî |
| Bûjî | Ghasitî | Lâḍî | Nâtho | Shâhzâdî |
| Chandî | Gulâbî | Mangalî | Natho | Sukhî |
| Chhōṭî | Hîro | Motî | Nûrân | |
| Chhoṭo | Jinâ | Mûnî | Oṛî | |

CHAPTER III.

To turn to the derivation of Hindû names and the causes for the selection of the words used for them. These causes appear to be—

- (1) The religious aspirations of the parents ;
- (2) Natural affection ;
- (3) Developed peculiarities ;
- (4) Special superstitions ;
- (5) Special customs.

Religious names, meaning by that term those having a direct reference to religious terminology, form a very large portion of Hindû proper names, 28 per cent. in the Census table. They appear to take their rise in the superstition that it is a "good work towards salvation," to pronounce constantly the "Name of God," (*Râm Nâm* or *Sahasr Nâm*). Naming one's child after one of the "Thousand Names of God," ensures the practice of this good work, as its name will naturally be frequently in the mouth, and hence such names as Bhagwân Devî, Râm Parshâd, Devakî Nandan, Râm Autâr, Gangâ Sahai, Gopâl Rai, Kâlî Charan, Durgâ Parkâsh, Kaliân Dâs, Bansî Lâl, Gopî Chand, Murlî Dhar, Shiv Diâl and so on.

The real religious name is usually accompanied by a suitable complement, but frequently it also assumes one of the ordinary forms, and apparently always alternatively so in familiar use. Thus, Gangâ Sahai is the same as Gangâ and Gangû, which are themselves separate masculine names with Gango and Gangî as feminine correspondents. Shiv Diâl is the same as Shebâ, Shebû, Shibbâ, Shibbû, with feminine correspondents Sebî, Sebo, Shebî, Shibbî, Sibbî; all also separate names.

This has given rise to a curious use of feminine mythological names for men,* as the Gangâ above. Similarly Kâlî, Durgâ,

* Compare Maria in Europe and the modern English names Maud and Alice, which were originally masculine. *The (English) Antiquary*, vol. IV., on the names of women. Ferguson, *Surnames as a Science*, pp. 203-206.

Gaurjâ, Gaurî, Sîtâ, Devî and so on, are used as men's names, necessitating in some cases feminine complements or forms, when used for *women*, as Gangâ Devî, Kâlî Devî, Durgî, Gaurjî.

Another cause for this is the custom of coupling the corresponding male and female deities in men's names, as Lachhmî Nârâyan, Râdhâ Kishn, Sîtâ Râm, Gaurî Shankar, Gangâ Bishn. In such, when the latter is treated as a complementary form, the feminine remains alone as the man's name.

Names of affection, or pet names, as may be supposed, are common enough; 21 per cent. in the Census table. Such are Sukhdarshan, beautiful to see; Phûlî Râm, flower; Sawâyyâ Singh, honoured; Sundar Lâl, handsome; Âsî, hope; Basant, spring; Ujâgar Mall, brightness.

Opprobrious names, not a numerous, but still an interesting and for the purposes of the observer of the natives, an important class also occur everywhere. They take their rise in certain interesting customs and in the superstition that by giving a child a disgusting name it will be saved from evil influences. They include most of those under the heads of special superstitions and special customs. In the Census table they form 3 per cent. of the names.

The question of opprobrious names has been somewhat extensively, but far from exhaustively, discussed by myself and others in the *Indian Antiquary*.* They are, however, there shown to be in universal use in India from Peshâwar to Cape Comorin. The subject was first seriously started by Mr. G. A. Grierson, C.S., by a list of 37 male and 12 female opprobrious names, with the remark that they were universal in Bihâr to designate children born after the death of their elder predecessors, and that such children had their noses bored. I give this list here :—

Male, 37.

| | | | |
|----------|-------------|-----------|----------|
| Akaluâ | Famished | Bathâ | Fool |
| Andhrâ | Blind | Baudhâ | Mad |
| Anpuchhâ | Unspeakable | Baukâ | Dumb |
| Bagraiâ | Sparrow | Bhaluâ | Bear |
| Banaiâ | Forester | Bharbitan | One-span |

* Vol. IV., 238; VI., 168; VIII., 321, 322; IX., 141, 229, 309; X., 331 ff.; XI., 87, 175.

| | | | |
|-------------|----------------------|-----------|--------------|
| Bhikhrâ | Beggar | Jhajhuâ† | Jangling (?) |
| Bhuchwâ | Fool | Jhingurâ | Cricket |
| Bhusaulwâ | Storehouse for chaff | Kañṭitrâ | One-eyed |
| Bochwâ | Alligator | Kariâ | Black |
| Chetharuâ | Rags | Kirwâ | Worm |
| Chhatankiâ | An ounce | Kukrâ | Dog |
| Chhuchhunrâ | Musk rat | Langat | Scoundrel |
| Chilrâ | Louse | Marachhwâ | Survivor |
| Chulhbâ | Fire-place | Nakhhedîâ | Nose-bored |
| Dahaurâ | Washed away | Nanhkirwâ | Short |
| Doirwâ | Rivulet | Phatingwâ | Grasshopper |
| Dukhitâ | Afflicted | Supna | Sieve |
| Girgiṭwâ | Lizard | Ṭhiṭhrâ | Benumbed |
| Gonaurâ | Dung-hill | | |

Female, 12.

| | | | |
|-------------|------------|----------|----------|
| Andhri | Blind | Gheghahi | Goitrous |
| Baudhi | Fool | Kalari | Beggar |
| Chhuchhunri | Musk-rat | Langḍi | Lame |
| Chilri | Louse | Likhiâ | Nit |
| Chulhiâ | Fire-place | Machhiâ | Fly |
| Dhuriâ | Dusty | Nirsi | Despised |

Dr. Rajendra Lâla Mitra then added from Bengal the names Bhûto, the Ugly One, and Gobardhan, Dung-made, derived from a precisely similar custom. Subsequently information came from Madras, that in Southern India opprobrious names were common to all classes of natives, Hindûs and Musalmâns, together with the custom of boring the right nostril and ear and inserting a gold knob into the holes; as Kuppaswâmî, Dungheap. From Maisûr and the Southern Marâṭhâ country Mr. Nârâyan Aiyangâr gave instances of the same custom, and the following names:—

| | | | |
|-------|--------|-------|----------|
| Guṇḍa | Rock | Kalla | Stone |
| Hucha | Madman | Ṭippa | Dunghill |

To these from the Canarese country of Maisûr Mr. M. R. Tivârî added—

| | | | |
|----------|----------------------------|----------|---------------------------|
| Giriappa | Mountain (<i>giri</i>) | Kappaṇṇa | Black (<i>kappâ</i>) |
| Guṇḍappa | Rock (<i>guṇḍu</i>) | Kappia | Black (<i>kappâ</i>) |
| Kaḍappa | Wilderness (<i>kaḍû</i>) | Ṭippia | Dunghill (<i>tippe</i>) |
| Kalliâ | Stone (<i>kallû</i>) | | |

† (?) the same as Chhajjuâ, winnowing-basket; see below.

After this from the Panjâb, where feminine opprobrious names are not common, I was enabled to add the following list:—

Male, 21.

| | | | |
|-----------|----------|--------|-----------|
| Arûrâ | Dungheap | Kaudâ | Cowry |
| Billâ | Cat | Kaudî | Cowry |
| Billû | Cat | Khotâ | Donkey |
| Chhit̃tar | Old shoe | Kirchî | Atom |
| Chhit̃trû | Old shoe | Mâhlâ | Well-rope |
| Chûhâ | Rat | Makhwâ | Fly |
| Gudar | Rag | Mirchâ | Pepper |
| Jhârû | Broom | Mirchî | Pepper |
| Jullî | Rag | Pirthî | Earth |
| Kallû | Black | Rûrâ | Dungheap |
| Kâlû | Black | | |

And from the present enquiry comes the following more extended list:—

Male, 66.

| | | | |
|---------|---------------|---------|-------------------------|
| Âlû | Potato | Kubrâ | |
| Baingan | Egg-plant | Kubre | } Hunchback |
| Baunâ | } Dwarf | Kubrû | |
| Baune | | Kubbû | |
| Baunû | | Kûrâ | Rubbish |
| Begun | Egg-plant | Langar | } Lamé |
| Bheriâ | Wolf | Langrâ | |
| Dâgî | Wizard | Langrû | |
| Dâns | Gadfly | Langûr | } Black-faced monkey |
| Dîmak | White-ant. | Langûrû | |
| Ghun | Weevil | Lasûrâ | } Nasty fruit |
| Gudar | } Rag | Lasûrû | |
| Gudrî | | Lîkh | } Nit |
| Gudrû | | Lîkho | |
| Jûîn | } Louse | Lûlâ | } Maimed |
| Jûn | | Lûlû | |
| Jûnk | | Machhar | } Mosquito |
| Jûnkâ | | Machhrû | |
| Kâdû | Mire | Magar | } Alligator |
| Kâkâ | Crow | Magrâ | |
| Kiwâriâ | Doorpost | Magrû | |
| Kôdû | A small grain | Makkû | Fly |
| Kubbâ | } Hunchback | Makorâ | } Big black-ant |
| Kubbe | | Makorî | |

| | | | |
|--------|---------------|---------|---------------|
| Makoṛū | Big Black-ant | Nakā | Nose |
| Makṛā | } Spider | Nihang | } Crocodile |
| Mākṛū | | Nihangā | |
| Matkan | Pitcher | Nihangū | |
| Mendak | } Frog | Pissā | } Flea |
| Mendkā | | Pissū | |
| Mendkī | | Qasāb | Butcher |
| Mūlā | } Raddish | Tiddā | } Grasshopper |
| Mūlak | | Tiddū | |

Female, 42.

| | | | |
|---------|--------------------|---------|-----------------|
| Baunī | Dwarf | Makoṛān | } Big black-ant |
| Dāyan | Witch | Makoṛī | |
| Gudṛo | Rag | Makṛān | } Spider |
| Jūn | } Louse | Makro | |
| Jūn | | Mehtari | Scavenger |
| Kāki | } Crow | Mendkā | } Frog |
| Kāko | | Mendkī | |
| Kawwī | Crow | Mendko | |
| Koḍo | A small grain | Mūlī | } Raddish |
| Koli | Pumpkin | Mūlo | |
| Kubbo | } Hunchback | Nakī | Nose |
| Kubṛo | | Nihangā | } Crocodile |
| Langṛo | Louse | Nihangī | |
| Langūro | Black-faced monkey | Nihango | |
| Lasūṛān | A nasty fruit | Pisso | Flea |
| Līkh | } Nit | Soṭhī | Club |
| Līkho | | Tanṭī | Thread |
| Lūlo | Maimed | Tiddān | } Grasshopper |
| Machhro | Mosquito | Tiddī | |
| Magṛān | } Alligator | Tiddo | |
| Magṛī | | | |
| Magro | | | |

As regards the North-West Provinces Mr. William Crooke, C.S., the energetic manager of the Awā Estates under the Court of Wards, has kindly informed me that the custom of abusive naming and boring the ears and nose exists largely among his tenantry. He gives the following names:—

| | | | |
|---------|--------------|--------|------------|
| Chhiddā | Nose-pierced | Nathuā | Nose-ring. |
| Dukhī | Pain | | |

Gaṇḍhīlā Rām, a notable name sometimes met with, should probably be referred to this class. The Gaṇḍhīlās are a wretched low

tribe of aborigines in the Montgomery and Firozpur Districts, held in great contempt, and usually described as being "homeless sweepers."

But the most important point in these opprobrious names is the indication they give of the customs of the people. Dr. Mitra observed that in Bengal the name for a woman losing several children was *madānche poātī*, and that a subsequently surviving child with an opprobrious name was generically a *marchhai*. In Terhāt such a child, Mr. Grierson says, is called *machhai* and *marachhvā*. These words were variously derived from the Sanskrit *mṛita vatsa* (child of death), and *mṛita śāvaka* (child of death). The custom has given rise to a Maithilī (Terhātī) proverb :—

Machhai ka māy putr sog sahai.

The mother of a *machhai* has the pain of losing sons.

Dr. Mitra also observed that in Bengal there was a birth custom connected with these names of giving away the *machhai* immediately after birth, and buying it back at a low price varying from one to nine cowries, but omitting the *even* numbers. Hence the names—

| | | | |
|------------|-----------|----------|-----------|
| Ekkaudī | 1 Cowry | Satkaudī | 7 Cowries |
| Tinkaudī | 3 Cowries | Nakaudī | 9 Cowries |
| Pānchkaudī | 5 Cowries | | |

From Bengal, also, Bābū Shib Chandar Bose, in *Hindoos as they are*,* gives us as male names :—

| | | | |
|-----------|-----------|------------|-----------|
| Dukhī | Pain | Nafar | Workman |
| Ghūī | Cotton | Panchkaudī | 5 Cowries |
| Gobardhan | Dung-made | Tinkaudī | 3 Cowries |

In parts of Bihār the same custom of sale exists, but in Terhāt there is no custom, though the names are in existence, including, however, the even numbers, as *Chhakkauḍī*, 6 Cowries.

To this I would add from the Panjāb *Chhadammī*, 6 Mites, and *Damṛī*, *Damṛiā*, a Mite. From the North-West Provinces Mr. Crooke has enabled me to add—

| | | | |
|-----------|------------|----------|--|
| Bechai | Sold | Sahtuā | Cheap, (<i>sahtā</i> = <i>sastā</i>) |
| Chhadammī | 6 Mites | Tinkaurī | 3 Cowries |
| Pachkaurī | 5 Cowries. | | |

In the Panjâb, also, the names Kaudâ and Kaudî, a Cowry, &c. exist, but not with reference to price; though a custom obtains of giving a child to a *faqîr*, and then begging it back as alms, whence—

Male.

Female.

| | | | | |
|------------|---|-------|-----------|------|
| Khairâtî | } | Alms. | Khairâtan | Alms |
| Khairâyatî | | | | |

Again, in the Panjâb they weigh the child against grain, and give the grain to a sweeper as its price, whence—

Male.

Female.

| | | | | |
|---------|---|-----------------------|--------|---------|
| Chûhr | } | Sweeper, Scavenger | Chûhrî | Sweeper |
| Chûhrâ | | | | |
| Chûhrîâ | | | | |
| Chûhrû | | | | |

Also, the child is sometimes weighed against grain, and 9 times the weight of the grain with 9 four-ânâ pieces are given to a Brâhman as alms. Muḥammadans will even call in a Brâhman to take the alms on such occasions.

These names of Chûhr, &c., also sometimes arise from the allied custom of giving the child to a sweeper-woman to suckle. High-caste Hindûs sometimes from a similar feeling get Musalmân women to suckle these precious children.

Another custom was noted by Mr. Nârâyan Aiyangâr in Maisûr and Madras of placing rubbish from a dunghill in a sieve, and putting the child into it, whence—

| | | |
|-----------|---------|----------|
| Canarese; | Tippa, | Dunghill |
| Tamil; | Kuppai, | Dunghill |

In the Panjâb the very similar custom obtains of putting a child into an old winnowing basket, or *chhajj*, with the house sweepings, and then dragging it out of the house into the yard attached whence—

| | | |
|-----------------|------------------|-----------|
| Ohhajjû | Winnowing basket | |
| Ghasîṭâ | } male | } Dragged |
| Ghasîṭû | | |
| Ghasîṭî | | |
| Ghasîṭî, female | | |

In the North-West Provinces Mr. Crooke says they drag the children about in baskets and give them names, as—

| | | | |
|-----------|--------------|---------|-----------|
| Chhâtariâ | } Old basket | Khaderâ | } Dragged |
| Chhitariâ | | Khaderû | |

He also mentions the custom of burying the umbilical cord in the field boundary or embankment, or in a dung-pit, as a preventive from evil, whence—

Ghûrai Dung-pit Mendû Embankment

Another class of customs, which may be called the "Mutilating Customs," arises in this connection, and always with the idea of averting evil. Thus the mother cuts off a piece of the child's ear and eats it, whence—

| | | |
|--------------|--------------|-------------------|
| <i>Male.</i> | | <i>Female.</i> |
| Bûr | } Crop-eared | Bûrân Crop-eared. |
| Bûrâ | | |
| Bûrû | | |

Again, the child's nose is pierced, and it is dressed up as a girl. This arises from the mother's vow to dress up her boy as a girl for from four to ten years. Sometimes the custom stops at piercing the nose, and giving the child an appropriate name, as—

| | | | |
|----------------|-----------|--------|-----------|
| <i>Male.</i> | | | |
| Nathâ | } Nostril | Bulâqî | Nose-ring |
| Nathan | | Chhedâ | } Pierced |
| Nâthû | | Chhedî | |
| Nathû | | | |
| Nathuâ | | | |
| <i>Female.</i> | | | |
| Nathi | } Nostril | | |
| Natho | | | |
| Nâtho | | | |

The notion conveyed in these mutilating customs is that unblemished or beautiful children are supposed to be the special victims of fairies, who walk off with them, and of demons, who possess them. There is a well-known tale told of Akbar, which turns on this superstition.*

The opposite custom of dressing up girls as boys and giving them boys' names also obtains, when several girls are born successively without a son and heir, in the hope that the next child will be a boy. Instances of such names in the Panjâb are Akkû, from âk, an *ascle-*

* See *Indian Antiquary*, vol. X., pp. 332-333.

piad, milky-plant, and *Âsû*, hope. The successive birth of daughters in Bengal gives rise also to opprobrious names for girls, as—

| | | | |
|-----------|---------|---------|------------|
| Ârnâ | No more | Ghairnâ | Despised |
| Chhî-chhî | Dirt | Khainto | Cessation* |

Lastly, a child is dressed up by way of dedication, as a *faqîr* in honour of some saint. Especially is this the case at the Muḥarram, when the Musalmâns make a *faqîr* of the child for the nonce in honour of the Imâms, and hence the name, *Faqîriâ*.

Under the head of special customs, though differing from the above, come the following. In the Panjâb second wives, married on the death of former ones, have names akin to the opprobrious ones, each depending on a curious custom. The new wife on entering her husband's house for the first time carries on her head, if poor, a pot of water or milk, or a basket of vegetables; if rich, it is carried for her by a woman of the castes carrying on such occupations. The wife is henceforth called in the new household by the name suited to the special circumstances of the case. Thus—

| | | | |
|--------|------------|-------|-----------|
| Gujjri | Cowherdess | Mehrî | Portress. |
| Mâlan | Gardener | | |

A class of names also arises in connection with surviving children, which partakes of the religious character. These are given in honour of some god or saint, to whom the child is dedicated, and hence comes one origin, of several, for such names as—

| | |
|----------|---|
| Devî Dâs | Servant of the Great Goddess |
| Gûgan | Dedicated to Gurû Guggâ |
| Gur Dâs | Servant of the Religious Teacher |
| Madârî | Dedicated to Shâh Madâr |
| Mâtâ Din | Servant of the Great Mother |
| Zâhiriâ | Dedicated to Zâhir Pîr, i.e., to Gurû Guggâ |

Mr. Crooke gives another origin for such names. The mothers of such children name them in honour of the gods or saints worshipped during pregnancy, whence such names for surviving children, as—

Male.

| | | |
|----------|----------|----------|
| Bajrang† | Hanumân | Mahâdeo |
| Debî | Kâlkâ | Narsingh |
| Durgâ | Kanhâyyâ | Zâhiriâ§ |

* S. C. Bose, *Hindoo as they are*, p. 28.

† i.e., Hanumân. This last is sometimes very curiously shortened into Hanû.

§ i.e., Guggâ, see above.

Female.

Durganiâ

Pârbati

Saraswati

Lachhmi

Râdhâ

Such children, too, bear special names of affection, in place of opprobrious ones, indicative of the extremely high value placed on them. Hence such names as—

Male.

Lâbhû

Acquired

Mahingâ

Expensive

Lâdhû

Desired

Milkhi

Property

And the many names turning on the roots meaning "life," as—

Male, 10.

Jiâ

Jinûn

Jiwan

Jûnâ

Jinâ

Jiûrâ

Jiwanâ

Jindâ

Jiwâ

Jiwâyyâ

7127.

Female, 8.

Jiân

Jindân

Jinî

Jiwanî

Jinân

Jindo

Jio

Jiwi

Lastly, there is a well-known personage in Ambâlâ City, named Maulvî Ghulâm Bhîk, who came by this extraordinary name thus. His parents had lost several children and vowed, that if the next child proved a boy, they would give it a humble name, in the hope that it might so survive, and that at the same time they would dedicate it to Sayyid Bhîk, an old saint of considerable local celebrity, whose tomb and shrine are at a village about 14 miles from Ambâlâ. When the boy was born he was accordingly dedicated to the saint, and named after him Ghulâm Bhîk, or the Slave of the Beggar, that being a very humble form of name.

Another curious source of names is accident of birth, either as to time or place. In the Census tables the names referring to time or place of birth form one per cent. of the whole. Instances are—

Time of Birth.

Bakridî

Baqrâ'idî

Born at the Baqar 'îd.

Chetâ

Chetî

Chetâ

Born in Chait (March-April)

'Idâ

'Ido

Idâ

Born at the 'îd

| | |
|---------|---|
| Kakkṛā | Born in the cucumber season (June-July) |
| Mangali | Born under Mars. |
| Sawārā | } Born on Monday. |
| Sonwārā | |

Place of Birth.

| | |
|-------------|---|
| Jagādhri | Born at Jagādhri in the Ambālā District |
| Māldi Singh | Born in Mālwā |
| Mūltān | Born at Mūltān |
| Nigāhī } | Born at Nigāhī, in the Derā Ghāzī Khān District the shrine of Sakhi Sarwar |
| Nigāhiā } | |
| Pahāri | Born in the Hills |
| Sāhadrā | Born at Shāhdarā, near Lāhor |

In the same category we should place the numerous names connected with the word *nānak*, the mother's family, all meaning born at the *mother's* home.

Mr. Crooke says that names indicating the time of birth are very common in the North-West Provinces, and gives the following instances :—

Season of Birth.

| | |
|---------|---|
| Akālī | Born in a famine year, (<i>akāl</i>) |
| Dojiā | { Born on the second day of the lunar fortnight, (<i>dūj</i> or <i>doj</i>) |
| Giārsiā | { Born on the eleventh day of the lunar fortnight, (<i>gyāras</i> or <i>ekādshī</i>) |
| Pūrṇā | Born at the full moon, (<i>pūrṇ-māsī</i>) |

Days of the Week.

| | |
|-----------|-------------------|
| Budhā* | Born on Wednesday |
| Mangalā | Born on Tuesday |
| Sanīcharā | Born on Saturday |

Months of the Year.

| | |
|----------|---|
| Baisākhi | Born in April-May, (<i>Baisākhi</i>) |
| Bhādaiyā | Born in August-September, (<i>Bhādon</i>) |
| Chetūā | Born in March-April, (<i>Chait</i>) |
| Phāgunī | Born in January-February, (<i>Phāgun</i>) |

The remainder of the names, or by far the largest portion, being 67 per cent. in the population, though derived primarily from

* I may here remark the Budhā, Mercury, the ruler of Wednesday, is often confounded with Buddha in derivations. Thus the names Budhā and Budh have quite a separate origin from Buddhā and Buddh.

several sources, are really names indicating developed peculiarities of mind or body. They all appear to have a literal and an applied sense, and to have been invented for the more or less apt manner in which they express the latter. It would, of course, be going beyond the truth to say that an ordinary native in naming his son Bhauṁṛâ Singh, or obviously Master Bumble-Bee, would necessarily imply thereby that he thought him a "rolling stone," though this would be its applied sense. Similarly Jugnî Râm, Firefly, implies weakness of will, and Dhânâ Mall, Rice-plant, indicates mediocrity. In the same way in England no man would reflect that he should name his daughter Matilda or Eliza, and *not* Maud or Alice, to be etymologically correct, nor do Europeans reflect on what is implied in James, Jacques, Jacob, Jacopi, Giacomo, all corresponding to the oriental Ya'qûb, or in John, Jean, Juan, Johann, Giovanni, which correspond to the Eastern Yahya.

The fact, however, of the natives being sometimes aware of the aptness of a name, and using a word to indicate a peculiarity, may be thus illustrated. I had a Newfoundland puppy, which, when born, was a fat round ball, though he grew into a rather thin lanky dog. My servants in his very early days promptly named him Modû,* from moṭâ, fat, and Modû he has remained all his days. In a fanciful story by Mrs. Steel, (Number 18 of the Panjâb Folklore Series in the *Indian Antiquary*), entitled "Little Ankle Bone," (*Gîṭṭâ*), the hero calls himself in one place Gîṭṭâ Râm, obviously for the purpose of proclaiming himself to be what he really was, an ankle bone. There is further a well-known proverb which turns on the apt application of a name to its owner:—*Is daulat meṁ tîn nâm, Parsû, Parsâ, Paras Râm*. In life are three names, Parsû, Parsâ and Paras Râm, i.e., a man is Parsû, in diminutive, while he is still poor and insignificant, becoming Parsâ as he gets on,—not insignificant any longer, but still to be familiarly addressed,—and finally he blossoms into Paras Râm in full, when he gathers riches and is a personage of importance. Similarly in one of Mrs. Steel's Folktales, (Folklore from Kashmîr, Number 5, *Indian Antiquary*), Little Fattû, the Weaver,

* Moṭâ = Moṭû = Moṭû = Modû. The û is diminutive, and the change from ṭ to d is noteworthy.

becomes Fattēh Khān, the General. And, again, in a tale I procured from the Murree (Maṛhi) Hills (Calcutta Review, vol. CL., pp. 276-280, 1882), the great Bikramājīt (Vikramāditya) converts himself into Bīkrū, the Servant.

Here are other proverbs turning on the application of proper names.

(1) *Ab āyā merā Jiwāyyā, main karāngī thāyyā, thāyyā.*

My Life (Jiwāyyā) is coming now, and I shall dance for joy.

(2) *Āyā merā NAWĀ NĀTH, bhaṇṇe bartan, patte pāth.*

Here comes Master Novice, breaking the plates and making mud pies. This is said of a destructive child. The Novice, or new *jogī*, is made to do all kinds of menial work, and naturally does not at first do it well.

(3) *Ai merī SARTĀJO, karat nahīn kachī kājō.*

Ah, Miss Grandlady, that does no work. Said of an idle consequential girl.

(4) *Āi merī NANHĪN, par hākhīn te hai anhīn.*

Miss Trot has come, but her eyes are blind. Said to a stupid girl in reproof, adverting to the fact that little children (*nanhī*) are not sharp, and are apt to run against corners.

(5) *Akhān te hai anhā atte nān NAINSUKH.*

Blind of the eyes and called Fine-Eyes.

Similarly I have a couplet in Persian playing on the name Hoshnākī, which means clever, wide-awake, sensible.

Hoshnākī rā cheh goyam ? hosh n'est.

Kār kardan go, magar ān josh n'est.

What shall I say to Hoshnākī ? he has no sense.

Set him to work and he shows no spirit.

To these may be added such phrases as the following which are used as "chaff" :—

(1) *Yeh shakhs haqīqat mein Sūriy Partāpī hai, kyūnke usse tamām duniyā kā fāeda pahunchatā hai.* This person is indeed the Splendid Sun, as he benefits the whole world.

(2) *Chānd Rām ism bā musamma hai.* His name of Mr. Moon hits him off. Said of a black man.

(3) *Hāñ, bhāi, yeh nās Baingan kī tarkārī hai; jo chāhe, so khāe.*

Ah, brother, here is a fresh Brinjal, who likes can eat. *I.e.*, he is a man easily led.

The childish fondness of the native *literati* of playing upon words is well known to all readers of oriental literature, and such expressions as the above are considered clever even on the thousandth repetition, just as all *munshis* show genuine delight in the wit of the well-worn *bon mot*, “*dāl-fe-’ain karo*” (for *dafa’ karo*), “dismiss him.”

One *munshi* gave me a quantity of verses, exhibiting the meanings and senses of proper names, but as I more than suspect that he concocted them all himself, and that they are not folklore, I have relegated them to an Appendix, where they will be found with translations for the benefit of the curious.

To return to the derivation of names. In many cases mental qualities, habits of body, or outward personal peculiarities are directly indicated by proper names, as—

| | | | |
|-------------|-----------|-----------|-------------|
| Ohhajjâ* | Longbeard | Melâpân | Friendly |
| Kubbe Singh | Hunchback | Rog Lâl | Sickly |
| Lâlû | Maimed | Sital Râm | Inoffensive |
| Magrâ Mall | Sulky | | |

But metaphorically almost any word in the language can be used to designate the idiosyncracies of human beings. In the table of Hindû names such metaphorical words are divided into 15 classes, *viz.*, words derived from those in use to describe—(1), Common Objects in daily and domestic life, (2) Heavenly Objects, (3) Animals, (4) Birds, (5) Reptiles, (6) Fish and Marine Animals, (7) Insects, (8) Trees, (9) Flowers, (10) Fruits, (11) Herbs, (12) Plants, (13) Precious Stones and Metals, (14) Trades, Professions and Occupations. There are besides a large quantity of words in use as names, which cannot be better classed than, as (15) Miscellaneous. Of such names are the following :—

| | | | |
|-------------|------------|-------------|----------|
| Âg Singh | Fire | Gudrî Lâl | Rag |
| Ajgarân | Pythoiness | Gulâb Rai | Rose |
| Beli Râm | Creeper | Hiriâ | Diamond |
| Chândo | Moon | Hirno | Deer |
| Chirâghâ | Lamp | Imliâ | Tamarind |
| Chûhâ Singh | Rat | Jawâhir Lâl | Jewel |

* This name is of quite different meaning and origin to the opprobrious name Chajjhâ, Winnowing-basket.

| | | | |
|-------------|-----------|---------------|-------------|
| Jugnâ | Firefly | Rûp Singh | Silver |
| Kachhwe Râm | Tortoise | Sadâsohâgâ | Shoe-flower |
| Mendkû | Frog | Saudâgar Mall | Merchant |
| Mirchî Mall | Pepper | Sukhdarshan | Amaryllys |
| Mornû | Pea-chick | Sârijmukh | Sun-flower |
| Namoli | Nîm-leaf | Sârij Bali | Strong Sun |
| Pissû Singh | Flea | Supârâ | Betel-nut |
| Râj Kânwar | Princess | Totâ Mall | Parrot |

As above said, any kind of word will do for a name, and as instances may be given Deorhâ from *derh*, one and a half, and the well-known Sawâi or Sawâyâ from *sawâ*, one and a quarter, which has been rendered famous as being the name or title of the celebrated royal astronomer of the last century, Râjâ Jai Singh Sawâi of Âmber and founder of Jaipâr. It was deliberately given him as indicating him to be "a man and a quarter," and something beyond the usual run of mortals. Similarly curious are such names as Hisâbâ, Computation, Gharz Singh, Necessity, Shitâbû, Quickly, Tikkâ, the *tikâ* mark on the forehead, and Alfu or Alfî, from the letter Alîf.*

Position in life is sometimes indicated by a name; *e.g.*, only sons are called Chirâghâ, Lamp (of the house), Gulâbû, Rose, Jugnâ, Firefly, Sukhdarshan, Fair to see (amaryllys), Tikkâ, Heir. Of such import, too, are the majority of opprobrious names indicating, as has been above shown, that the child so called is the survivor, or rather the successor, of several deceased infant children. Such names, also, for second or subsequent wives as Mâlan and Gujri, as above explained, indicate the position of the bearers in the family.

The complementary additions to names give rise themselves to a numerous class of separate names, numbering as many as 5 per cent. in the Census table. Specimens are—

Male.

| | | | |
|---------|-------|----------|--------|
| Bakhshâ | Dâsâ | Nandâ | Ratnâ |
| Bansi | Dayyâ | Nandi | Sâhû |
| Bhagtâ | Dinâ | Nandû | Sâhûn |
| Bhânâ | Dittâ | Nâthû | Sant |
| Birâ | Jassû | Parshâdî | Santâ |
| Birû | Karnâ | Partâp | Santû |
| Chandû | Lâlû | Partâpâ | Sarnâ |
| Charnâ | Nand | Rai | Sukhiâ |

* Compare, "I am Alpha and Omega," *Revelation* i. 8, 11; xxi. 6; xxii. 13.

Female.

| | | | |
|----------|--------|---------|-------|
| Bakhshân | Birvî | Kaîwar | Rakhî |
| Bakhshî | Chandî | Karno | Sainî |
| Bakhsho | Chando | Lâlân | Santî |
| Bansân | Dînt | Nandî | Sarnî |
| Birân | Gyâni | Nando | Sarno |
| Birî | Gyâno | Nâtho | Sukhî |
| Bîro | Jasso | Partâpî | |

Among metaphorical words must be included those of Persian and Arabic origin, and one such at least I can recal, which is of Turkî descent, *viz.*, Bulâqî, nose-ring. But this, as before explained, is an opprobrious name arising from a birth custom. It is found compounded with Shâh, Khân, Rai and Chaud. In Indian history many Turkî names, as was inevitable, have occurred, such as Arslân, Lion, Kai, Great King, Khiliç, Sword, Tagîn, Warrior, Taghrul, Falcon, Tash, Stone. But none of these have found their way into the nomenclature of the populace, and need not be considered here.

The following is a list of some of the names having Arabic and Persian derivations not directly attributable to the influence of the Muḥammadan religion :—

Arabic, masculine.

| | | | |
|--------|---------------------------------------|----------|---|
| Ahsân | { <i>ahsân,</i> <i>obliging</i> | Hukm | { <i>hukm,</i> <i>power</i> |
| Ahsânâ | | Hukmâ | |
| Ahsânû | | Hukmû | |
| Fattâ | { <i>fatteh,</i> <i>victory</i> | Jawâhir | { <i>jauhar, plu., jawâ-</i> <i>hir, jewel</i> |
| Fatteh | | Jawâhirû | |
| Fattû | | Jawâhirû | |
| Garj | { <i>gharz,</i> <i>necessity</i> | Khazân | { <i>khazâna,</i> <i>treasury</i> |
| Garjâ | | Khazânâ | |
| Garjû | | Khazânû | |
| Gharz | | | |
| Hisâb | { <i>hisâb,</i> <i>computation</i> | | |
| Hisâbâ | | | |
| Hisâbû | | | |

Arabic, feminine.

| | | | |
|--------|-----------------|-----------|--|
| Ahsâno | <i>ahsân</i> | Hukmo | <i>hukm</i> |
| Fattân | { <i>fatteh</i> | Jawâhirân | { <i>jauhar, plu.,</i> <i>jawâhir</i> |
| Fatto | | Jawâhiro | |
| Garjo | <i>gharz</i> | Khazânâ | { <i>khazâna</i> |
| Hisâbo | <i>hisâb</i> | Khazâno | |

Persian, masculine.

| | | | |
|----------|-------------------|----------|--------------------|
| Bâdâm | | Hoshiârâ | |
| Badâmâ | } <i>bâdâm,</i> | Hoshiârî | } <i>hoshiâr.</i> |
| Badâmû | } almond | Hoshiârû | } careful |
| Bahâdur | | Mâhtâb | |
| Bahadûrâ | } <i>bahâdur,</i> | Mâhtâbâ | } <i>mâhtâb,</i> |
| Bahâdurû | } brave | Mâhtâbû | } moon |
| Bargâ | } <i>barg,</i> | Mohar | |
| Bargû | } leaf | Moharâ | } <i>mohar,</i> |
| Buland | | Moharû | } seal |
| Bulandâ | } <i>buland,</i> | Saudâgar | } <i>saudâgar,</i> |
| Bulandû | } tall | | } merchant |
| Chirâgh | | Sher | |
| Chirâghâ | } <i>chirâgh,</i> | Sherâ | } <i>sher,</i> |
| Chirâghû | } lamp | Shermân | } tiger |
| Diler | | Shikkar | |
| Dilerâ | } <i>diler,</i> | Shikkrâ | } <i>shikra,</i> |
| Dilerû | } brave | Shikkrû | } sparrow-hawk |
| Gandamâ | | Shitâb | |
| Gandamû | } <i>gandam,</i> | Shitâbâ | } <i>shitâb,</i> |
| Ganj | } wheat | Shitâbû | } quickly |
| Ganjâ | | Sipâhî | |
| Ganjû | } <i>ganj,</i> | Sipâhû | } <i>sipâhî,</i> |
| Gulâb | | Surkh | |
| Gulâbâ | } <i>gulâb,</i> | Surkhû | } <i>surkh,</i> |
| Gulâbû | } rose | Surkhû | } red |
| Himmat | | | |
| Himtû | } <i>himmat,</i> | | |
| | } courage | | |

Persian, feminine.

| | | | |
|-----------|------------------|------------|-----------------|
| Badâmâ | | Himtân | |
| Badâmon | } <i>bâdâm</i> | Himto | } <i>himmat</i> |
| Bahâdur | | Hoshiârî | <i>hoshiâr</i> |
| Bahâdurân | } <i>bahâdur</i> | Mâhtâbo | <i>mâhtâb</i> |
| Bargân | | Moharo | <i>mohar</i> |
| Bargo | } <i>barg</i> | Saudâgarnî | <i>saudâgar</i> |
| Bulando | <i>buland</i> | Shernî | <i>sher</i> |
| Chirâgho | <i>chirâgh</i> | Shikkrân | |
| Dilerân | | Shikkro | } <i>shikra</i> |
| Dilero | } <i>diler</i> | Shitâbân | |
| Gandamân | <i>gandam</i> | Shitâbo | } <i>shitâb</i> |
| Ganjo | <i>ganj</i> | Sipâhan | <i>sipâhî</i> |
| Gulâbân | | Surkhân | |
| Gulâbî | } <i>gulâb</i> | Surkho | } <i>surkh</i> |
| Gulâbo | | | |

In the table of Hindû names an attempt has been made to show the applied sense as well as the literal and direct meaning of the words used, though to do so is to tread on difficult and dangerous ground. First attempts, indeed, are pretty sure to fail to a considerable extent, and no certainty can be reached on such points until the subject has been well threshed out. I do not put forth my derivations as being anything more than first attempts. Instances are very numerous of more than one origin for a name, and consequently of its being used in more than one sense, and from more than one reason. These should be borne in mind to keep one careful before finally accepting a derivation, especially as native information on the subject of etymology is very apt to be incorrect and illusive, that form of study not being as yet scientifically understood by the native *literati*.

Two prominent cases of this occurred in the discussion in the *Indian Antiquary*, and are well worth notice here, and indeed call for the attention of all students of the subject. Dr. Mitra in the *Indian Antiquary* and the Bâbû, author of *The Hindoos as they are*, at page 28 of his book, both give Gobardhan, Dung-made, as an opprobrious name. It admits of that etymology and is so used, but it can also be derived from Govardhana, the mountain in Bindraban, (Vrindâvana), of classical fame, and is used in Bihâr and the Panjâb as a religious name. *E.g.*, Gobardhan and Gordhan Dâs, common names in the Panjâb, and the Maithilî name Gobardhan. Again, Chhajjû is found as an opprobrious name arising from a birth custom, and means a winnowing basket, but Chhajjû and Chhajjâ Singh, also existing widely in the Panjâb have, to a Sikh especially, the highly honourable signification of Long-beard. From the tables, I would mention here, among many others, the following :—

Names of Multiple Derivation.

| <i>Name.</i> | <i>Derivation.</i> |
|--------------------|---|
| Ambâ | (1) Hindî ; âm, ambâ, a mangoe (2) Sanskrit ; Ambâ, the Mother |
| Belâ | (1) bel, a creeper (2) belâ, a jasmine |
| Bîrjâ, Bîrjâ | (1) Hindî ; Braj, Kishn's home (2) Panjâbî ; bîrjâ, resin |
| Buddhâ, Budhâ..... | (1) buddh, wisdom (2) Budh, Wednesday |

| <i>Name.</i> | <i>Derivation.</i> |
|----------------------------|---|
| Buḍhâ, Bûṛ, Bûṛâ, Bûṛhâ... | (1) Hindî; bûṛ, crop-eared (2) Panjâbî; bûṛh, a gulp (3) Hindî, buḍhâ, an old man |
| Chetâ | (1) Chait, March-April (2) chetâ, memory |
| Dûtâ | (1) dût, an angel (2) dût, a spy |
| Ganjâ | (1) Persian; ganj, a treasury (2) Hindî; ganjâ, bald |
| Garjâ | (1) Arabic; gharz, necessity (2) Hindî; garajnâ, to thunder |
| Geṇḍa, Gendâ | (1) gend, a ball (2) geṇḍâ, rhinoceros, elephant (3) gendâ, marigold |
| Itwârî | (1) Hindî; Itwâr, Sunday (2) Arabic; a'itbâr, trustworthy |
| Jagtâ, Jugtâ | (1) jagat, the world (2) jugat, dexterity |
| Khaṛkâ | (1) khaṛak, rattle, noise (2) khaṛak, thunder and lightning |
| Maḥal, Machhar, Machhlâ | (1) Machh (Matsyâ), the Fish Avatâra (2) machal, sulky (3) machar, mosquito |
| Mangalâ, Mangalî | (1) Mangal, Tuesday (2) mangal, holiday (3) Mangalâ, Mars. |
| Maggrâ, Magrâ, Makṛâ ... | (1) maggar, alligator (2) magrâ, sulky (3) makar, spider |
| Moti, Motiyâ..... | (1) moti, pearl (2) motiyâ, jasmine |
| Pipal, Piplâ | (1) Pîpal, the pîpal tree (2) pipal, the long pepper |
| Rûpâ | (1) rûp, beauty (2) rûpâ, silver |
| Sewâ | (1) Persian; seb, apple (2) Hindî; sewâ, worship |
| Shakkrâ, Shikkrâ..... | (1) Persian; shikra, sparrow-hawk (2) Hindî; shakar, sugar |
| Sital | (1) sital, quiet (2) sitlâ, small-pox |

CHAPTER IV.

So far we have been dealing chiefly with Hindû's names. Let us now turn our attention to those of Muḥammadans. The subject has been extensively worked by native 'Arab writers and by several scholars in Europe, mainly from the Arabic point of view. A *resumé* of their works is to be found in the articles of Sir T. E. Colebrooke in the Journal of the Royal Asiatic Society.* From these chiefly are taken the following remarks on the abstract principles of Muḥammadan nomenclature, which are here enumerated with a view to showing how far they have affected the names of Muḥammadan peasants in our Eastern Panjābī villages.

It should be noted here that no difference has been made throughout this enquiry between the names of Sunīs and Shī'as, because in practise there is none in India. Shī'as of the educated classes often suffix the names of the Imams, as 'Ali, Ḥassan, Ḥussain, &c., to their ordinary names in order to show their creed, but names so compounded are as often used by Indian Sunīs also; and among the poor and uneducated, when they happen to be Shī'as which is rare, there is no difference in nomenclature whatever.

A Muḥammadan's proper name throughout the oriental world is called (1) his '*alam*,† as Aḥmad, 'Ali, Yahya.

Besides this, individuals can bear some or all of the following :—

(2) the '*kunya*, name of relationship, as Abûl' Abbâs, the father of 'Abbâs; Ibn Muḥammad, the son of Muḥammad.

(3) the '*laqab*, honorary title, as Ar-Rashīd, the guide; Ash-Shafī, the noble; Al-Mansûr, the defended of God.

(4) the '*ansûb*, names of denomination, as Mariam Kubtiya, Mary the Copt; Salīm Chishtī, Salīm the Chishtī.

(5) the '*alâma*, royal title, as An-Nâsiru'llah, the helper of God.

* New Series, vol. XI., pp. 171-237; vol. XII., pp. 237-280.

† I transliterate the Arabic words according to their orthography and pronunciation in India.

(6) the '*anwân*, title of honour, as *Hujjatu'l-Islâm*, the testimony of Islâm.

(7) the *takhallus*, *nom-de-plume*, as *Hâfiz*, *Nazîr*, *Saudâ*, *Wassâf*.

Of these, the '*alâma* and the '*anwân* are difficult to distinguish from the *laqab*, and the former of these by the necessity of the case could never be borne by a peasant, nor practically could the latter. The *ansûb* and the *takhallus* are naturally outside the scope of peasant nomenclature, nor could the *kunya* be used as such in India, where the *walâhiyat*, or system of naming by relationship, is so different. We have then to fall back on the '*alam* and the *laqab*, whence to derive our village Musalmân names.

Among the 'Arabs the proper names are divided into pre-Islamite and post-Islamite, the latter after Muḥammad's time practically ousting the former. In India the Musalmâns, of course, in borrowing Arabic names take only those connected with their adopted religion, i.e., the post-Islamite names, which were originally restricted to the names of the saintly heroes connected with their new faith, and those of the Hebrew patriarchs and prophets named in the Qurân. These were not long in ceasing to be distinctive, and hence arose the necessity for additions.

From the first source of sacred names came such names as Muḥammad, 'Ali, Mustafa', Ḥassan, Ḥussain, 'Abdallah, Aḥmad, Maḥmûd, 'Umar and so on. The following list will be found to fairly exhaust the real Arabic proper names from this source:—

Post- Islamite Names.

| | | | |
|-----------------|---------------------------------|--------|--------------|
| 'Abaid | little servant | Asad | <i>Leo</i> |
| 'Abbâs | stern | Badr | full moon |
| 'Abdallah | Muḥammad's father | Fazl | excellent |
| 'Abdu'l-Mutâlib | Muḥammad's uncle. | Fîhr | weak |
| Abû Baqr | (?) the father of the damsel | Ghâlib | conqueror |
| Abû Tâlib | 'Ali's father | Ḥabîb | friend |
| Aḥmad | most praised | Haidar | lion |
| Akram | honour | Hâkim | ruler |
| 'Ali | exalted | Ḥakîm | doctor |
| 'Amrû | life | Ḥamal | sheep |
| 'Aqrab | <i>Scorpio</i> | Ḥamîd | laudable |
| | | Ḥamza | sorrel eater |
| | | Hassan | beautiful |

| | | | |
|----------|---------------|---------|----------------------|
| Hāshim | bread breaker | Sa'id | happiness |
| Himyar | red | Sadiq | pure |
| Hukm | wisdom | Salam | peace |
| Hussain | little beauty | Salām | peace |
| Imrān | long-lived | Salīm | peace |
| Islām | faith | Sheba | grey-haired |
| Ja'fir | little stream | Sinān | spear-point |
| Khālid | (?) endurance | Suhel | <i>Canopus</i> |
| Khārij | foreigner | Sulimān | peace |
| Mahmūd | praised | Tahir | pure |
| Mālik | master | 'Umar | bright |
| Mazar | white | 'Usmān | serpent |
| Muhammad | praised | Wahhāb | giver |
| Na'amān | (?) red | Wālid | parent |
| Nazar | bright | Zahar | little blossom |
| Qāsim | divided | Zohra | flower, <i>Venus</i> |
| Sa'ad | happiness | Zuber | strong |

Arising from the second source of saintly names may be mentioned the following :—

Hebrew Patriarchal Names.

| | | | |
|---------|---------|----------|-----------|
| Ādam | Adam | Oser | Ezra |
| 'Ayūb | Job | Qārūn | Korah |
| Dāūd | David | Salih | — |
| Hārūn | Aaron | Sām | Shem |
| Hūd | Heber | Sha'ib | Jethro |
| Ibrāhīm | Abraham | Shamu'il | Samuel |
| Idris | Enoch | Shīt | Seth |
| Iliās | Elias | Sulimān | Solomon |
| Ilisa' | Elisha | Sulkafal | Ezekiel |
| 'Īs | Esau | Tālūt | Saul |
| 'Īsā | Jesus | Yahya | John |
| Ishāq | Isaac | Yanis | Jonas |
| Isma'il | Ishmael | Ya'qūb | Jacob |
| Lām | Lamech | Yāsīn | Pharaoh |
| Lūt | Lot | Yūsaf | Joseph |
| Mūsa | Moses | Zakaria | Zachariah |
| Nuḥ | Noah | | |

To these must be added the well-known Iskandar (or Sikandar) Zu'l-karnain, Alexander the Great.

There is, however, a third source of real Muḥammadan proper names to be found in the "Most Comely Names of God," combined

with the word 'abd, servant. As a matter of fact, all the names of God cannot be in use, and only the better known ones are put under contribution. Some, however, are very common, and of these the following are examples :—

| | | |
|-----------------|----------------|------------------|
| 'Abdu'l-'Azîz | Servant of the | All Honoured |
| 'Abdu'l-Ghafûr | „ „ | All Forgiving |
| 'Abdu'l-Ghanî | „ „ | Ever Abiding |
| 'Abdu'l-Hâmid | „ „ | All Praiseworthy |
| 'Abdu'l-Karîm | „ „ | All Gracious |
| 'Abdu'llah* | „ „ | God |
| 'Abdu'l-Latîf | „ „ | All Gracious |
| 'Abdu'l-Majîd | „ „ | All Worthy |
| 'Abdu'l-Qâdir | „ „ | Almighty |
| 'Abdu'l-Wahhâb | „ „ | All Bountiful |
| 'Abdu'r-Rahîm | „ „ | All Pitiful |
| 'Abdu'r-Rahmân | „ „ | All Merciful |
| 'Abdu'r-Razzâq | „ „ | Bread Giver |
| 'Abdu'sh-Shukûr | „ „ | All Requiring |
| 'Abdu's-Sattâr | „ „ | All Concealing |

To these may be added similar names connected with the Prophet, 'Ali, Hasan and Hussain especially, and religion generally, as—

| | |
|-----------------|---|
| 'Abdu'n-Nabbî | Servant of the Prophet |
| 'Abdu'r-Rasûl | Servant of the Prophet |
| 'Ali Kulî | Servant of 'Ali |
| 'Alimu'llah | Learned in God |
| 'Âtâ Muḥammad | Gift of Muḥammad |
| Banda 'Ali | Slave of 'Ali |
| Faiz 'Ali | Grace of 'Ali |
| Faiz Bakhsh | Given by grace (of 'Ali) |
| Fayyâz 'Ali | Grace of 'Ali |
| Ghulâm Haidar | Slave of the Lion ('Ali) |
| Ghulâm Hussain | Slave of Hussain |
| Ghulâm Muḥammad | Slave of Muḥammad |
| Ḥafizu'llah | Protected by God |
| Ḥaidar 'Ali | Lion of 'Ali |
| Ḥaidar Bakhsh | Given by the Lion ('Ali) |
| Ḥasnain Nawâz | Cherished by the Ḥassans (Ḥassan and Hussain) |

* From this comes a queer common abbreviated Indian name 'Abdûl, with which compare Faizul for Faizu'l-anwâr, Distributor of grace, a title of 'Ali. Another similar common Hindû abbreviation, showing complete ignorance of the derivation of the name abbreviated, is Hanû for Hanumân.

| | |
|---------------|--------------------|
| Karîmu'llah | Blessed of God |
| Lutfu'llah | Delight of God |
| Murâd 'Ali | Will of 'Ali |
| Murtaza' 'Ali | Approved of 'Ali |
| Nûr 'Ali | Light of 'Ali |
| Qudratu'llah | Power of God |
| Rahmatu'llah | Mercy of God |
| Sher 'Ali | Lion of 'Ali |
| Yâr Muḥammad | Friend of Muḥammad |

Such proper names as these are hard to distinguish from the *alqâb*, or honorary titles. Sir T. E. Colebrooke classed them among the '*alam*', as they were really used as such by the Arabs themselves at all times, whereas the true *laqab* is a mere honorary title, and could not in many cases have been borne by the owners in their lifetime. For instance—

| | |
|-------------------|---------------------------------------|
| 'Ali Al-murtazâ | 'Ali, the approved, applied to 'Ali |
| Asadu'llah | The Lion of God, applied to 'Ali |
| Faizu'l-anwâr | Distributor of Grace, applied to 'Ali |
| Ḥabibu'llah | Friend of God, applied to 'Ali |
| Khalîlu'llah | Friend of God, applied to Abraham |
| Rasûlu'llah | Prophet of God, applied to Muḥammad |
| Safîu'llah | Pure in God, applied to Adam |
| Sayyidatu'n-nissâ | Princess of women, applied to Fâtima |
| Sidqu'llah | True in God, applied to Joseph |

Among true *alqâb* well known in history may be mentioned those of the Abbaside Khalîfas, as Abû Ja'fir Al-Mansûr, Mûsa Al-Ḥâdî, Ḥârûn Ar-Rashîd; and those of the twelve Imâms. I give here a list of the Imâms, each with his '*alam*' and *laqab*, so as to show the use of these two classes of names the more clearly—

- 1 (a) 'Ali (l) Al-murtaza', the approved
- 2 (a) Ḥassan (l) Al-imâm, the successor
- 3 (a) Ḥussain (l) Ash-shahîd, the martyr
- 4 (a) 'Ali (l) Az-zainu'l-'âbadîn, the ornament of the servants of God.
- 5 (a) Muḥammad (l) Al-bâqar, the abounding in knowledge
- 6 (a) Ja'fir (l) As-sâdiq, the true
- 7 (a) Mûsa (l) Al-kâzim, the gentle
- 8 (a) 'Ali Mûsa (l) Ar-razâ, the contented
- 9 (a) Mâḥammad (l) At-taqî, the God-fearing

- 10 (a) 'Ali (l) An-naqî, the pure.
 11 (a) Hassan (l) Al-'askarî, the faithful
 12 (a) Muḥammad (l) Al-mahdî, the dedicated

In Mediæval Asia a sort of rage for vain titles sprang up and gave rise to a marvellous multiplication of honorary distinctions, which, however, hardly affect Indian village names, though their presence in the names of Indian Musalmân princes and nobles is common enough to the present day. They are, too, frequently extended to Hindûs, *e.g.*, Amiru'l-'ulamâ-wal-fazalâ, Prince of the Wise and Learned, the official title not long ago bestowed on Sirdâr 'Atar Singh of Bhadaur. Witness, also, three titles borne by Sikh Chieftains, given here as specimens of what such were during the later years of the Sikh rule in the Panjâb. In 1837 Mahârâjâ Ranjît Singh gave the following title to Sirdâr 'Atar Singh Sindhânwâlîâ, *viz.*, Ujjal-dîdâr, Nirmal-budh, Sirdâr-bâ-waqâr, Qaisaru'l-iqtidâr, Sarwar-i-giroh-i-nâmdâr, Â'lâ-tabâ'î, Shujâ'u'ddaulâ, Sirdâr 'Atar Singh, Shamsher-i-jang Bahâdur, the meaning of which is the Bright of Countenance and the Clear of Intellect, the honoured Sirdâr, the Lord of Power and Chief of the Company of the Famous, the High-minded Warrior of the State, Sirdâr 'Atar Singh, the Brave Sword of the State. In the same year he gave this hero's brother, Sirdâr Lahná Singh Sindhânwâlîâ, the title of Ujjal-dîdâr, Nirmal-budh, Sirdâr-bâ-waqâr, Sirdâr Lahná Singh, Sindhânwâlîâ, Bahâdur. On 26th November 1842, Ranjît Singh's successor, Mahârâjâ Sher Singh, gave to Râjâ Tej Singh the following title Ujjal-dîdâr, Nirmal-budh, Mubâshiru'l-mulk, Samsâmu'ddaulâ, Râjâ Tej Singh, Sâlâr Safdar-jang, Râjâ Siâlkoṭ, which means the Bright of Countenance and the Clear of Intellect, the Ornament of the Land and the Strong Sword of the State, Râjâ Tej Singh, the Brave Leader of War, the Râjâ of Siâlkoṭ.*

This species of *alqâb* ends usually in *dîn*, faith, and *dawla*, state, and the names are sometimes compounded with *zû*, possessor. It is not difficult to recal some such names, as—

* See Griffin's, *Panjâb Chiefs*, Lahore, 1865, pp. 18 and 42.

With Dîn.

| | |
|--------------|------------------------|
| Bahâu'ddîn | Splendour of the faith |
| Fakhru'ddîn | Glory of the faith |
| Mu'izzu'ddîn | Honour of the faith |
| Nâsiru'ddîn | Defender of the faith |
| Nûru'ddîn | Light of the faith |
| Qamaru'ddîn | Moon of the faith |
| Shamsu'ddîn | Sun of the faith |
| Walîu'ddîn | Lord of the faith |

With Daula.

| | |
|---------------|------------------------|
| Ghiâsu'ddaula | Assistant of the State |
| Ruknu'ddaula | Pillar of the State |
| Sa'adu'ddaula | Happiness of the State |
| Saifu'ddaula | Sword of the State |
| Sharfu'ddaula | Noble of the State |

Compounded with *zû* two well known names rise before the mind. *Zû'l-karnain*, the Two-horned, the celebrated epithet of Alexander the Great, and *Zû'l-fikâr*, the Spined, the equally renowned epithet of Muḥammad's sword, and now not an uncommon proper name. Many more could be added, but they are not in common use.

To these customs and times we must attribute such high-flown nonsense in the matter of titles, still unfortunately in use, as—

| | |
|------------------|---------------------------|
| Amîru'l-'âlam | Prince of the world |
| Amîru'l-mûminîn | Commander of the faithful |
| Ashrafu'l-ashrâf | Noblest of the noble |
| Kâfiu'l-kufât | Perfect of the perfect |
| Shamsu'l-ma'âlî | Sun of the heights |

I have dwelt thus at length on the *'alam* and *laqab*, as generally used, because from them are derived all the names of ordinary Musalmâns in India, which are due to religious influences, and have not an Indian origin like those of their Hindû neighbours. An examination of the Muḥammadan names in the Census table shows that about half, or 48 per cent., of them are of religious, *i.e.*, of Arabic or foreign origin, and that the remainder, or 52 per cent., differ in no way from those of Hindûs. The actual figures are that

out of 323 Muḥammadan names 155 are of religious origin, and 168 are similar to those of Hindûs. Even of the religious Muḥammadan names only about half are directly religious in form, *viz.*, 71 out of 155, or 23 per cent. of the entire list of the Muḥammadan names. The remainder of these religious names, or 77 per cent. of the whole list, are Hindûized, *i.e.*, Hindû in form even when not so in origin. The direct religious names found in the table, and given here to show what kind of names are chosen as a rule, are as follows :—

Names of direct religious origin.

| | | |
|-----------------|-------------------|---------------|
| 'Abdu'l-Karīm | Hākīm | Murād Bakhsh |
| 'Abdu'llah Shah | Hākīm 'Ali | Nabbī Bakhsh |
| 'Āesha | Halīm | Najabu'ddīn |
| Aḥmad | Halīma | Nawāzish |
| Aḥmad 'Ali | Hāmid | Nazar Begam |
| 'Ali Bakhsh | Hashmat | Niāz |
| 'Ali Muḥammad | Hassan | Nizāmu'ddīn |
| 'Ali Nawāz | Ilāhī Bakhsh | Nūr Muḥammad |
| Allah Bakhsh | Imām Bakhsh | Pīr Bakhsh |
| Allahdīn | Jān Muḥammad | Qādir |
| Amīr Bakhsh | Karam Bakhsh | Qādir Bakhsh |
| Amīru'ddīn | Karīm Bakhsh | Qādir Nawāz |
| 'Ātā Muḥammad | Khudā Bakhsh | Rahīm Bakhsh |
| 'Āzima | Makhdūm | Rahīmu'ddīn |
| 'Azīma | Mariam | Rahmat |
| 'Azīz Khān | Maullā Bakhsh | Rahmatu'llah |
| Bāqar | Mīhr 'Ali | Ramzān |
| Barkat | Mīrān Bakhsh | Sābar |
| Bo 'Ali | Muḥammad 'Ali | Sādiq |
| Bo 'Ali Bakhsh | Muḥammad Bakhsh | Sadr |
| Fahīma | Muḥammad Hussain | 'Umardrāz |
| Farīd | Muḥammad Mustaqīm | 'Uzma |
| Ghulām Hussain | Mumtāz Begam | Walī Muḥammad |
| Ghulām Nabbī | Murād | |

By Hindûized names are meant those that take the regular Hindû terminations. These are very numerous, and a long list is given here to show how the Arabic (and Persian) words are affected in form by being twisted into a Hindû shape :—

Hindūized names.

| <i>Indian form.</i> | <i>Original form.</i> | <i>Indian form.</i> | <i>Original form.</i> |
|---------------------|-----------------------|---------------------|-----------------------|
| 'Aishān | 'Āesha | Muḥammadā | } Muḥammad |
| Aḥmadā | Aḥmad | Muḥammadīā | |
| 'Alīā | 'Alī | Muḥammadī | |
| Allahdī | } Allah | Muḥammadū | |
| Allahdīā | | Nabbīā | } Nabbi |
| Amīran | } Amīr | Nabbū | |
| Amīro | | Najīban | Najīb |
| 'Āzimān | } 'Āzīm | Najīsan | Najīs |
| 'Azīman | | Nasīban | Nasīb |
| 'Azīzan | 'Azīz | Nūrā | } Nūr |
| Barkatā | Barkat | Nūrān | |
| Dīnā | } Dīn | Nūrī | |
| Dīnī | | Nūrū | |
| Hāfīzan | Hāfīz | Pirdīā | } Pīr |
| Hājo | Hājī | Pīro | |
| Hākīman | Hākīm | Pīron | |
| Hasnā | } Hassan | Pīrū | |
| Hasnī | | Raḥīmā | } Raḥīm |
| Hemā | } Hem | Raḥīman | |
| Hemū | | Raḥīmū | |
| Hemūn | | Raḥīmūn | |
| Hussainī | } Hussain | Raḥmū | Raḥam |
| Hussainū | | Razāwā | Razā |
| 'Ido | } 'Id | Sadiqān | Sadiq |
| 'Idū | | Sādo | Sa'ad |
| Ilāhiā | Ilāhī | Salīman | Salīm |
| Karīman | } Karīm | Sayyidā | } Sayyid |
| Karīmūn | | Sayyidī | |
| Karmā | Karām | Shabban | } Shabb |
| Majīdān | Majīd | Shabbo | |
| Māmān | } Imām | Sharfān | Sharf |
| Māmūn | | 'Umri | 'Umar |
| Maullādīā | Maullā | Wazīrā | } Wazīr |
| Mīhrā | } Mīhr | Wazīrān | |
| Mīhrān | | Wazīro | |
| Mīhrū | | Yārā | } Yār |
| | | Yārū | |

It is to be further observed that out of a total of 1,067 names in the Census table 196, or about 18 per cent., are used as common to Hindūs and Musalmāns, and that all of these are practically of

Hindû origin. This shows clearly how largely the Indian village Muhammadans indent on their Hindû neighbours for their proper names, and how little in this respect they carry out the customs of their adopted religion. The following is a list of such names, which it is worth while examining further :—

Names common to Hindûs and Musalmâns.

| | | | | | |
|----------|------------|---------|-----------|--------|----------|
| Bahâdur | Chandû | Gulâb | Kâlû | Mûli | Râjân |
| Bahâdurâ | Chhitâr | Gulâbâ | Khairâtan | Mûlo | Râjî |
| Bakhshâ | Chhitârû | Gulâbî | Khairâtî | Mûnî | Râjo |
| Bakhshan | Chhotâ | Hîrâ | Kûkî | Munnî | Râjû |
| Bakhshî | Chhotî | Hîrî | Kûrâ | Munniâ | Sâhbâ |
| Bakhsho | Chhoto | Hîro | Lâdî | Nâekâ | Sâhbân |
| Bârû | Chhotû | Hîrû | Lado | Nâekân | Sahbî |
| Bhâgân | Chhûnî | Jân | Lâl | Nânak | Sâhbo |
| Bhâgi | Chhunwâ | Jânân | Lâlû | Nânan | Sâhbû |
| Bhâgo | Chûhrâ | Jauhrî | Mânâ | Nanhâ | Saundâ |
| Bhâgû | Chûhrî | Jauhrâ | Mânan | Nanhe | Saundhâ |
| Bhûrâ | Chûhrîâ | Jânî | Mangal | Nanhî | Saundhî |
| Bhûrî | Chûhrû | Jâno | Mangalâ | Nanhû | Saundî |
| Bhûro | Dhûlâ | Jhandâ | Mangalân | Nânkâ | Sebî |
| Bhûrû | Dhûlû | Jhandî | Mangali | Nânki | Sebo |
| Bîrâ | Dhundân | Jhandû | Mangalo | Nânkû | Shâdî |
| Bîran | Dûlâ | Jhandû | Mangalû | Nâno | Shâhzâdâ |
| Bîrî | Dûle | Jîâ | Mango | Nânôn | Shâhzâdî |
| Bîro | Dûlî | Jîân | Mangû | Nânû | Sukhî |
| Bîrû | Dulîâ | Jînâ | Mânî | Nânûn | Tâbo |
| Bissî | Dusaundan | Jînân | Mâno | Nathâ | Tâbû |
| Bisso | Dusaundhâ | Jîndâ | Mânûn | Nathan | Tol |
| Bissû | Dusaundhan | Jîndân | Mârâ | Nathî | Tullâ |
| Buddho | Dusaundhî | Jîndo | Mârî | Nathuâ | Tullî |
| Buddhû | Fattâ | Jînî | Mârû | Natho | Udî |
| Bûjâ | Fattiâ | Jînûn | Mîhrâ | Nâtho | Udiâ |
| Bûjî | Fattû | Jîo | Mîhrân | Nathû | 'Umdâ |
| Bûlâ | Gamânan | Jîwan | Mîhriâ | Nâthûn | 'Umdân |
| Bûlî | Gamânî | Jîwanâ | Mihro | Pîrdîâ | Wazîrâ |
| Chandâ | Ghasîâ | Jîwanî | Mîhrû | Pîro | Wazîran |
| Chandan | Ghasîî | Jumman | Motî | Pîron | Wazîro |
| Chandî | Ghasîî | Jummanî | Mûlâ | Pîrûn | |
| Chando | Gauhari | Kallû | Mûlak | Râjâ | |

Before remarking further on these mixed or common names I will instance the following found in the table as belonging *only* to Musalmâns, but obviously of *Hindû* origin :—

Hindû names of Musalmâns.

| | | | | |
|----------|--------|---------|--------|---------|
| Baghar | Gâgân | Hastâ | Nonâ | Sandlo |
| Bhaisbân | Gâmo | Jammân] | Orî | Sardârâ |
| Bhekhî | Ghissâ | Kâdû | Rânî | Sarwan |
| Bhûkhâ | Gondal | Kahndal | Rânjhâ | Sihniân |
| Bhunni | Gûnâ | Kanyân | Râso | Suhânî |

The points to be observed in the above lists are, that in them are to be found the following opprobrious names derived only from certain *Indian* customs, as above explained :—

| | | | |
|-----------|---------|-----------|-------|
| Bhûrâ | Ghasitâ | Khairâtan | Mûlâ |
| Chhit̐tar | Kâdû | Kûrâ | Nathû |
| Chûhrâ | Kallû | Mahingâ | |

And that in them are included such thoroughly Hindû names, as—

| | | | |
|--------|----------|--------|---------------|
| Bhâgâ | fate | Kanyân | maiden |
| Bîrâ | warrior | Nânak | mother's home |
| Bissi | Vishnu | Nanhâ | darling |
| Chandâ | moon | Nânû | mother's home |
| Jhandâ | standard | Râjâ | king |

I would further illustrate this Hindûization, as it were, by educing the fact that a Muḥammadan, the father of a *Chaudhrî*, in Ambâlâ, is called variously Gangâ Râm, Ganguâ and Gangû, which is Hindûism with a vengeance! Even high up in society is to be found the same tendency among Musalmân Râjpûts. *E. g.*, such curious mixtures as Râjâ Jahândâd Khân, Râo Sarfarâz Khân, Rai Iliâs Khân, Shekh Nânak Bakhsh, Maulvî Ghulâm Bhîk,* with which, however, may be compared Miân Sukhdarshan Singh, and also Ḥasnû and similar Islamite names among Hindûs.

From these facts alone, it is plain, were it not so from many others, that the Muḥammadans of the lower sort do not differ in their customs from their Hindû neighbours. They have not, in fact, by changing their religion, changed the deeply-rooted habits or notions of centuries of previous Hindûism. As a matter of fact, Muḥammadans have the same ideas about naming children as the Hindûs entertain, as will be shown hereafter.

* They exist also in Bengal; see Hunter, *Annals of Rural Bengal*, Appendix, pp. 447-9.

From the above remarks it will have been seen, that in a Panjâbî village the names of Musalmâns, as a whole, very largely partake of the nature of the surrounding Hindû nomenclature, and that only in a small degree are the orthodox methods of forming Muḥammadan proper names observed, and, where they are observed, the '*alam* and the *laqab* are the forms adopted.

Before closing the observations on Muḥammadan names a few special notes are necessary on those of females. It will have been already observed that in the main these show all the characteristics of the male names, and all that need be done here is to account for those that have a special origin in the Muḥammadan religion. These are very limited in number, being mostly confined to the names of Muḥammad's female relatives. Some, however, refer to the pre-Islamite names. The most usual female names of such origin are—

| | | | |
|----------|------------------|---------|-----------------|
| 'Ācsha | life | Mas'ūda | happy |
| Amina | security | Mihar | sun |
| Asya | running water | Nafisa | precious |
| 'Azīza | excellent | Nūr | light |
| Badūr | full moon | Raḥma | mercy |
| Bāḷqis | Queen of Sheba | Ramla | sand |
| Baraka | abundance | Rāzia | agreeable |
| Fātima | weaner | Reta | tinder |
| Habiba | friend | Rihāna | sweet basil |
| Habshīa | Ethiopian | Roshan | splendour |
| Hafsa | hyæna | Sa'ada | happiness |
| Halima | gentle | Sabiha | beauty |
| Hasana | beauty | Safāna | pearl |
| Hawwa | Eve | Safiā | pure |
| Hind | Indian | Salāfa | grape-juice |
| Jafra | lamb | Sarifa | growing plant |
| Jawairia | little neighbour | Shahar | moon |
| Khadīja | aborter | Yāqūta | jasmine |
| Khālisa | pure | Yāsīman | jasmine |
| Laila | night | Zabba | long-haired |
| Maimuna | fortunate | Zainab | fragrance |
| Maisuna' | sleeping beauty | Zohra | blooming |
| Mariam | sweet spoken | Zubaida | plump |
| Marsūna | myrtle | Zulekha | Potiphar's wife |

CHAPTER V.

HAVING thus seen that the Indian Muḥammadan and Hindū systems of nomenclature do not differ from each other, except in so far as the former is affected by religious influences, let us now proceed to enquire whence this joint Indian Aryan system springs. There can be no doubt that it has been in force from all time, and is indeed the form that human nomenclature would naturally assume. Even if the Indian Muḥammadans had adhered to Arabic names, and taken what were in existence, nearly all those of pre-Islamite origin would have proved to be directly derived from words in every-day use, in precisely the same way as those of their Hindū ancestors.*

Going back, then, to the earliest times, and taking the names of the Vedic and Puranic deities and heroes, I find among many others the following names :—

Male.

| | | | |
|--------------|------------------|----------|-------------------|
| Agni | Fire | Kaśyapa | Black-toothed |
| Angiras | Messenger | Kubera | Misshapen |
| Aruna | Red | Manu | Thought |
| Āryaman | Bosom friend | Mitra | Friend |
| Atri | Devourer | Nila | Dark |
| Bhaga | Food-giver | Nishida | (?) Sit down† |
| Brahmā | Devotion | Parjanya | Rain-cloud |
| Daksha | Intelligent | Pavamāna | Purified |
| Dhata | Balance | Prahlāda | Pleasure |
| Dyaus | Light | Prithu | Great |
| Gādhi | Miser | Pūshan | Nourisher |
| Garuḍa | Swallower | Rāvaṇa | Roarer |
| Hariśchandra | Golden splendour | Richika | Splendour |
| Indra | Power | Rudra | Roarer |
| Karna | Ear | Śiva | Auspicious |
| Kārttikeya | Nursed by the | Soma | Milk of a plant ‡ |
| | Pleiades | Sugrīva | Handsome-necked |

* See *Journal of the Royal Asiatic Society*, vol. XI., pp. 177-178. .

† Said to be from a legend, but (?) perhaps the legend was invented to account for an underivable name.

‡ The *asclepias acida*.

| | | | |
|----------|--------------|------------|-------------|
| Sûrya | Sun | Vishnu | Pervader |
| Tvashtri | Builder | Viśvākarma | All-creator |
| Varuṇa | All embracer | Vivaśvan | Shining |
| Vāyu | Air | Yāma | Restrainer |
| Veṇa | Friend | | |

Female.

| | | | |
|-----------|--------------|------------|----------------|
| Aditi | Free | Sanjñā | Consciousness |
| Chhâyā | Shade | Sarasvatī | Speech |
| Dēvī | Goddess | Satyabhāmā | True lustre |
| Durgā | Inaccessible | Sāvitrī | Nourisher |
| Gangā | Mover | Śrī | Prosperity |
| Gāyatrī | Hymn | Sukanyā | Beautiful maid |
| Indrāṇī | Powerful | Suryā | Bride |
| Kudru | Tawny | Suvarṇā | Golden |
| Lakshmi | Good fortune | Svāhā | Oblation |
| Mahāvīryā | Strength | Svātī | Self-existence |
| Pārvatī | Mountaineer | Tārā | Star |
| Prithivī | Space | Umā | Beauty |
| Rohiṇī | Red cow | Ushas | Dawn |
| Śachī | Friend | Vāch | Speech |
| Samudrā | Wet | Varuṇī | All-embracing |
| Sandhyā | Twilight | | |

All the gods, moreover, had synonyms or epithets by the dozen; some descriptive, some attributive, some having reference to legends, though perhaps in these latter cases the legends were invented to account for the names, but all directly derived from the ordinary words of the language, either in their simple shape or as parts of compounds. These were afterwards extensively used as proper names, and have since been adopted into the nomenclature of to-day in their modern guise. Here are instances:—

Of Agni, the Fire.

| | | | |
|-------------|-----------------------|-------------|-----------------------|
| Abjahasta | Lotus in hand | Pāvaka | Bright |
| Anala | Fire | Rohitāśva | Red-horsed |
| Chhāgaratha | Ram-rider | Saptajihva | Seven-tongued |
| Dhananjaya | Destroyer of riches | Śuchi | Bright |
| Dhūmaketu | Known by smoke | Tomaradhara | Javelin-bearer |
| Hutabhuja | Devourer of offerings | Vahni | Luminous |
| Jīvalana | Burner | Vaiśvānara | Benefactor of mankind |

Of Brahma, the Creator.

| | | | |
|---------------|-------------|------------|-------------------|
| Abjaja | Lotus born | Lokeśa | Lord of earth |
| Ādikavi | First poet | Nābhija | Navel-born |
| Aṣṭakarna | Eight-eared | Parameśṭha | Supreme in heaven |
| Chaturānana | Four-eyed | | |
| Chaturmukha | Four-faced | Pitāmaha | Grandfather |
| Dhātṛi | Sustainer | Prajāpati | Lord of creatures |
| Drughāya | Axe | Sanat | Ancient |
| Druhiṇa | Avenger | Sarojin | Lotus possessor |
| Hansavāhana | Swan-rider | Sraśṭṛi | Creator |
| Hiraṇyagarbha | Golden-egg | Vedhās | Wise |
| Kauja | Lotus | Vidhātṛi | Sustainer |
| Kanjaja | Lotus-born | Vidhi | Order |

Of Indra, the Firmament.

| | | | |
|-------------|-----------------------------|-------------|-----------------------|
| Arha | Deserving | Ribhuksha | Skilful |
| Datteya | Given | Śakra | Bright |
| Devapati | Lord of the gods | Śatakratu | Hundred sacrifices |
| Divaspati | Lord of the air | | |
| Jishṇu | Leader of the heavenly host | Surādhipa | Chief of gods. |
| | | Svargapati | Lord of heaven |
| Maghavān | Wealthy | Ugradhanvan | Terrible-bowed |
| Mahendra | Great sky | Ulūka | Owl |
| Marutvān | Lord of the winds | Vajrapāṇi | Thunderbolt in hand |
| Meghavāhana | Cloud borne | | |
| Pākaśāsana | Subduer of ignorance | Vāsava | Wealthy |
| | | Vṛitrahan | Destroyer of darkness |
| Purandara | Destroyer of cities | | |

Of Śiva, the Destroyer.

| | | | |
|----------------|-------------------------|-------------|--------------------|
| Aghora | Terrible | Gangādhara | Ganges-bearer |
| Aśāni | Feeder | Girīśa | Mountain lord |
| Babhrū | Red-haired | Hara | Seizer |
| Bhagavat | Divine | Īśāna | Ruler |
| Bhairava | Terrible | Īśvara | Lord |
| Bhava | Self-created | Jalamūrtti | Water-shaped |
| Bhūteśvara | Lord of ghosts | Jaṭādhara | Matted-haired |
| Chandraśekhara | Moon-crested | Kāla | Time |
| | | Kālanjara | Destroyer of death |
| Dhūrjati | Matted-haired | | |
| Digambara | Clothed in the elements | Kapālamālin | Skull-bearer |
| | | Mahādeva | Great god |

| | | | |
|-------------|---------------------|------------|----------------|
| Mahākāla | Great time | Śambhu | Auspicious |
| Mahāyogi | Great ascetic | Śankara | Auspicious |
| Maheśa | Great lord | Śarva | Auspicious |
| Maheśvara | Great lord | Śthānu | Firm |
| Mṛityunjaya | Vanquisher of death | Trilochana | Three-eyed |
| | | Tryambaka | Three-eyed |
| Nilakantha | Blue-throated | Ugra | Fierce |
| Panchānana | Five-eyed | Virūpāksha | Malformed eyes |
| Paśupati | Lord of animals | Viśvanātha | Lord of hell |
| Sadaśiva | Ever auspicious | Viśveśvara | Lord of hell |

Of Sūrya, the Sun.

| | | | |
|--------------|------------------------|---------------|--------------------|
| Arhapati | Lord of day | Mārttaṇḍa | Son of the slayer |
| Bhāskara | Light maker | Mihira | Sin |
| Dinakara | Day maker | Sahasrakirāṇa | Thousand-rayed |
| Gabhastimān | Possessed of rays | Sāvitrī | Nourisher |
| Graharāja | Lord of constellations | Vikartana | Shorn of his beams |
| | | Vivasvat | Brilliant |
| Karmasākshī | Witness of deeds | | |
| Lokachakshuh | Eye of the world | | |

Of Varuṇa, the Ocean.

| | | | |
|-----------|--------------------|-----------|------------------------|
| Amburāja | King of the waters | Saryāta | Mover |
| Chyavana | Mover | Uddāma | Surrounder |
| Jalapati | Lord of the waters | Vāriloma | Watery-haired |
| Keśa | Hairy | Vilcma | Inverted |
| Pāśabhṛit | Noose-carrier | Yādahpati | Lord of marine animals |
| Prachetas | Wise | | |

Of Vāyu, the Wind.

| | | | |
|-------------|------------------|----------|-------------|
| Anila | Air | Pavana | Purifier |
| Gandavāha | Perfume-bearer | Sadāgata | Ever-moving |
| Jalakāntāra | Garden of waters | Satataga | Ever-going |
| Marut | Roarer | Vata | Blower |

Of Viṣṇu, the Preserver.

| | | | |
|--------------|------------------|------------|------------------------|
| Achyuta | Imperishable | Hṛishikeśa | Lord of the senses |
| Ananta | Endless | Jalaśayin | Sleeping on the waters |
| Anantaśayana | Sleeping serpent | | |
| Chaturbhuja | Four-armed | Janārdana | Worshipped of men |
| Dāmodara | Rope-girdled | | |
| Gopāla | Cowherd | Keśava | Radiant-haired |
| Govinda | Cowherd | Kirītin | Crowned |
| Hari | Swarthy | Lakṣmīpati | Lord of prosperity |

| | | | |
|-------------|----------------------------|-------------------------|------------------------------|
| Mādhava | Son of sweetness | Pitāmbara | Clad in yellow |
| Madhusūdana | Destroyer of sweetness | Purusha Purushottama | The man Supreme man |
| Mukunda | Deliverer | Śāringin | Bowman |
| Murāri | Foe of the binder | Vaikunṭhanātha | Lord of paradise |
| Nara | The man | Vārshneya | Son of the rain |
| Nārāyaṇa | Mover in the waters | Vāsudeva | Son of the lord of wealth |
| Panchāyudha | Armed with five weapons | Yajñeśa | Lord of paradise |
| Padmanābha | Lotus-navel | Yajñeśvara | Lord of paradise |

His Avatāras or Incarnations as ordinarily reckoned.

| <i>Sanskrit form.</i> | <i>Modern form.</i> | <i>Meaning.</i> |
|-----------------------|---------------------|------------------|
| (1) Matsya | Machh | The fish |
| (2) Kūrma | Kachh | The tortoise |
| (3) Varāha | Brāh | The boar |
| (4) Narasiṃha | Nar Singh | The man lion |
| (5) Vāmana | Bāman | The dwarf |
| (6) Paraśurāma | Paras Rām | Rāma of the axe |
| (7) Rāmachandra | Rām Chandar | Rāma, the gentle |
| (8) Kṛishṇa | Kishn | The black |
| (9) Buddha | Buddh | The wise |
| (10) Kalkin | Kalki | The horse |

Of Devī, the Goddess, in her many forms.

| | | | |
|---------------------|----------------------|-------------|---------------------------------|
| Adrijā | Mountain-born | Dakṣiṇā | Right-handed |
| Ambikā | Mother | Daśabhujā | Ten-armed |
| Anantā | Everlasting | Gaṇanāyikā | Queen of troops of demi-gods |
| Aparṇā | Fasting | | |
| Āryā | Revered | Gaurī | Beauty |
| Avarā | Youngest | Gaurjā | Beauty-born |
| Babhravī | Red-haired | Girijā | Mountain-born |
| Bhadrakālī | Propitious | Haimāvati | Mountain-daughter |
| Bhagavatī | Blessed | Īśāni | Ruler |
| Bhairavī | Terrible | Īśvari | Lady |
| Bhavanī | Self-created | Jagaddhātṛī | World foster-mother |
| Bhīmadevī | Terrible-goddess | Jagadgaurī | World beauty |
| Bhramarī | Bee | Jaganmātā | World-mother |
| Bhūtanāyikā | Ghost-queen | Kālanjarī | Destroyer of death |
| Chāmundā | Royal | Kālī | Black |
| Chandī | Fierce | Kālikā | Black |
| Chandīkā | Terrible | Kāmākhyā | Desire |
| Chhinna- mastakā | Decapitated | Kāmākshī | Wanton-eyed |
| | | Kanyā | Virgin |
| Dakshajā | Born of intelligence | Kanyākumārī | Young virgin |

| | | | |
|---------------------|-----------------------------|----------------|----------------------------|
| Kapālini | Skull-bearer | Nityā | Everlasting |
| Karburī | Spotted | Padmalānchhanā | Lotus-faced |
| Karnamoti | Pearl-eared | Pingā | Tawny |
| Kātyāyanī | Cleanser | Rājasi | Fierce |
| Kausiki | Daughter of the squinter | Raktadanti | Bloody-toothed |
| Kirāti | Savage | Riddhi | Rich |
| Kotari | Naked | Rudrāni | Roarer's wife |
| Kujā | Earth-born | Śākambhari | Herb-cherisher |
| Mahādevī | Great goddess | Śakti | Power |
| Mahākālī | Great terror | Sarvamangalā | Ever-auspicious |
| Mahāmāri | Great pestilence | Sarvanī | Everlasting |
| Mahāmāyā | Great illusion | Śati | Virtuous |
| Mahāsuri | Great demon | Sinharati | Lion-rider |
| Maheshamar- dini | Destroyer of the buffalo | Sinhavāhini | Lion-borne |
| Maheśvari | Great lady | Śivā | Auspicious |
| Mātangi | Elephant | Śivadditi | Śiva's messenger |
| Mṛidā | Gracious | Śyāmā | Black |
| Mṛidāni | Wife of grace | Tryambaki | Three-eyed |
| Muktakeśi | Dishevelled | Vindhyāsini | Dweller in the Vindhyas |
| | | Vijayā | Victorious |

The above lists give us the proper names of the Vedic and Purāṇic days, and illustrate the formation of these in the earliest times. To carry the enquiry into the Epic period I give here alphabetically the names of the kings of the Solar and Lunar Dynasties as found in Dowson's *Dictionary of Hindū Mythology*, s.v.v. Srūya-vanśa and Chandravanśa, adding the meanings of the words as far as I have been able to ascertain the same. They are in their Sanskrit form, and are valuable as showing how men were named in the Epic days. Some Sanskritists will be inclined to dispute the correctness of the succession as given by Professor Dowson, and many of the kings bore several names not to be found in his lists. But, be this as it may, his lists amply suffice for the present purpose. It will be seen on examination that some of these names are still extant, and that the same wonderful variety, now so remarkable a feature in Indian nomenclature, was even then maintained. Thus out of a list of 292 of these old kings only the following names, 21 in number, occur more than once, and of these only two, Haryaśva and Daśaratha, occur thrice, and none more than three times:—

| | | |
|--------------|------------|-----------|
| Anenas | Haryaśva | Suketu |
| Ayutāyus | Janamejaya | Sunaya |
| Bhīmaratha | Maru | Sunitha |
| Chitraratha | Riksha | Śūra |
| Daśaratha | Śatānika | Vidūratha |
| Dhr̥iṣṭaketu | Śruta | Vijaya |
| Dilīpa | Suhotra | Viśvasaha |
| | | Yuvanaśva |

The Solar Race consisted of the dynasties of Ayodhyā (Oudh, Avadh) and Mithilā (Terhāt), and the Lunar Race of three dynasties, viz., the Yādavas and Pauravas, famous in story, and the kings of Kāśī (Benares). The names they bore are as under :—

Solar Race.

*Names of the Kings of Ayodhyā (Oudh).**

| | | | |
|--------------|--------------------|--------------|-----------------------------|
| Agnivarṇa | Fiery | Dhūndhumāra | Smoke-slayer |
| Ahīnagu | Possessor | Dhyushitāśva | Bright-horsed |
| Aja | Unborn | Dridhāśva | Strong-horsed |
| Amarsha | Impatience | Hariśchandra | Golden splendour |
| Ambarīsha | Colt | Harita | Sun's steed |
| Anarāya | Desert-like | Haryaśva | Bay-horsed |
| Anenas | Sinless | Hiranyanābha | Golden-navel |
| Anśumat | Radiant | Ikshvākū | Sneeze (?) |
| Ardra | Restless | Ilavila | Noisy |
| Asamanjas | Unequal | Kakutstha | Riding a bull's hump |
| Āsmaka | Stone | Kalmāshapāda | Spotted-foot |
| Atithi | Guest | Khatvāngu | Club, staff |
| Ayutāyus | Unlimited life | Kṛiṣāśva | Lean-horsed |
| Bāhuka | Servant | Kshemadhan- | Well-bowed |
| Bhagiratha | Fortunate chariots | van | |
| Bṛihadaśva | Strong-horsed | Kuśa | Sacred (<i>dūb</i>) grass |
| Bṛihadbala | Great strength | Mahasvat | Glorious |
| Chhala | Illusion | Māndhātṛi | Drinker (?) |
| Chunchu | Renowned | Maru | Wilderness |
| Dala | Frequent | Mālaka | Radish |
| Daśaratha | Ten chariots | Nābhāga | Sky-flyer |
| Devānika | Army of gods | Nabhas | Cloud |
| Dilīpa | Protector of Dili | Nala | Reed |
| | (Delhi) | Nikumbha | Pitcher |
| Dīrghabāhu | Long arm | Nishadha | Hard (Vindhyān |
| Dhruvasandhi | Fixed alliance | | Range) |

* Names once occurring are not noted in subsequent lists of kings.

| | | | |
|-------------|---------------------|------------|--------------------|
| Pâripâtra | Further River (Vin- | Śighra | Quick |
| | dhyān country) | Sindhuvîpa | Protector of Sindh |
| Prasenajit | Great conqueror of | Śrāvasta | Famous |
| | armies | Śruta | Ascertained |
| Prasûruta | Famous | Sudarsana | Beautiful |
| Prishadaśva | Piebald-horsed | Sudâsa | Liberal |
| Prithu | Great | Susandhi | Reconciled |
| Puṇḍarîka | Lotus | Trayyârûṇa | Triple-morn (?) |
| Purukutsa | Great thunderbolt | Tridhanvan | Three-bowed |
| Pushya | Blossom | Triśanku | Three crimes |
| Raghu | Fleet | Ukṭha | Praised |
| Râma | Joy | Vajranâbha | Hard-navel |
| Rituparna | Leaf of the season | Vijaya | Victory |
| Rohitâśva | Red-horsed | Vikukshi | Stomachless (?) |
| Ruruka | Restrainer | Viśrutavat | Famed |
| Sagara | Poison | Viśvagaśva | All-pervading |
| Samanas | Beautiful | | horses |
| Sambhûta | Capable | Viśvasaha | All-enduring |
| Sanhatâśva | Compact-horsed | Vṛika | Rapacious |
| Śaukhanâbha | Shell-navel | Yuvanaśva. | Young-horsed |
| Sarvakâma | Every wish | | |

Solar Race.

Names of the Kings of Mithilâ (Terhât).

| | | | |
|--------------|-----------------|---------------|--------------------|
| Anjana | Lizard | Mahâvîrya | Great hero |
| Arishṭanemi | Uninjured felly | Mînaratha | Fish chariot |
| | (wheel) | Nandivardhana | Increaser of |
| Bahulâśva | Many-horsed | | pleasure |
| Bhânumat | Resplendent | Nimi | A wink (?) |
| Brihadukṭha | Loudly praised | Pratibandhaka | Opposer |
| Devarâta | God-given | Rita | Honest |
| Dhrishtaketu | Bold chief | Rîtujiit | Conqueror of the |
| Dhriti | Constancy | | seasons |
| Hrasvaroma | Short-haired | Sanjaya | Conqueror |
| Janaka | Father | Sâsvata | Ruler |
| Jaya | Victorious | Śatadyumna | Hundred glories |
| Kṛita | Acquired | Satyadhṛiti | Strictly truthful |
| Kṛitaratha | Good chariots | Satyadhivaja | Truth-bannered |
| Kṛiti | Action | Satyaratha | Chariot of truth |
| Kṛitirâta | Injurer | Sâtyarathi | Son of the chariot |
| Kshemâri | Prosperous lord | | of truth |
| Kuṇi | Maimed | Siradbhvaja | Plough-banner |
| Mahâdhṛiti | Most firm | Śrutâyus | Accepted life |
| Mahâroman | Long-haired | Subhâsa | Resplendent |

| | | | |
|-----------|-----------------|-------------|---------------------|
| Śuchi | Resplendent | Suvarnaroma | Golden-haired |
| Sudhanvan | Excellent-bowed | Udāvasu | Wealth-giver |
| Suketu | Good chief | Upagu | Neighbour of a cow |
| Sunaya | Good conduct | Ūrjavāha | Strength-giver |
| Supārśva | Well flanked | Vibuddha | Wise |
| Suśruta | Renowned | Vitahavya | Free from sacrifice |

Lunar Race.

Names of the Yādavas.

| | | | |
|--------------|----------------------|---------------|---------------------|
| Anavaratha | Fine chariot (?) | Parāvrit | Turned back |
| Andhaka | Blind | Pratikshattra | Equal dominion |
| Ansu | Ray | Prithuśravas | Far-famed |
| Anuratha | Many chariots | Puruhotra | Many sacrifices |
| Aṭri | Devourer | Purūravas | Loudly crying |
| Āyu | Life | Ruchaka | Pleasing |
| Balarāma | Strong Rāma | Rushadgu | Displeasing |
| Bhajaṃāna | Possessor | Śakuni | Eagle |
| Bhīmaratha | Dread chariot | Śamin | Calm |
| Budha | Mercury | Śaśabinda | Moon |
| Chitraratha | Fine chariot | Satvata | Ruler |
| Daśārha | Worthy of ten | Śiteyus | Hundred years |
| Devakshattra | Divine dominion | Soma | Moon |
| Devamīghusha | God's bounty | Śūra | Hero |
| Hridika | Heartly | Svāhi | Sacrificed (?) |
| Jimūta | Cloud | Svayambhoja | Self-enjoying |
| Jyāmagha | Henpecked | Tamas | Gloom |
| Karambhi | Groats (?) | Uśanas | Venus |
| Kiatha | Slayer | Vasudeva | Lord of wealth |
| Krishṇa | Black | Vidarbha | Desert |
| Kroshṭu | Jackal | Vidūratha | Destroying chariot |
| Kunti | Spear (?) | Vikriti | Change |
| Kuruvatsa | Son of the priest(?) | Vṛjīmivat | Strong (?) |
| Madhu | Sweetness | Vṛishṇi | Showering blessings |
| Nahusha | Man | | |
| Navaratha | Nine chariots | Vyoman | Heaven |
| Nirvṛiti | Contentment | Yadu | Who (?) |
| | | Yayāti | Fleet (?) |

Lunar Race.

Names of the Pauravas.

| | | | |
|-----------------|-----------------|-----------|------------------|
| Ahīyada | Giver of safety | Ahīnara | Possessor |
| Adhisimakṛishṇa | All pervading | Ajamīdha | Leader in battle |
| | Kṛishṇa | Akrodhana | Free from anger |
| Ahamyāti | Lonely | Anila | Air |

| | | | |
|----------------|------------------------------|-------------|----------------------------|
| Ârâvin | Shouter | Pariplava | Oppressor |
| Âsvamedhadatta | Given at the horse-sacrifice | Prachinvat | Gatherer |
| Bahugava | Many-kined | Pratîpa | Contrary |
| Bharadvaja | Skylark | Pravira | Hero |
| Bharata | Warrior | Puru | Pollen |
| Bhavanmanyu | High-spirits | Rantinâra | Terrible-horsed |
| Bṛihadratha | Great chariot | Raudrâśva | Warrior-slayer |
| Bṛihatshattra | Wide dominion | Rîcha | Splendour |
| Devâtithi | God's guest | Riksha | Bear |
| Dhṛitarashṭra | Holder of the kingdom | Riteyu | Law observer |
| Dushyanta | Enemy | Sadyumna | Very bright |
| Hastin | Handy | Samvarana | Sanctuary |
| Jahnu | Destroyer (?) | Samyâti | Companion |
| Janamejaya | Man-frightener | Śantanu | Quiet |
| Jayasena | Lord of victory | Sarvabhauma | Emperor |
| Khaṇḍapâni | Sugar in hand (?) | Śatânika | Possessing 100 hosts |
| Kshemaka | Perfume | Suhotra | Good sacrifice |
| Kuru | Priest (?) | Sukhâbala | Delight |
| Manasyu | Desiring (?) | Sunitha | Good leader |
| Medhâvin | Sage | Suratha | Beautiful chariot |
| Mṛidu | Gentle | Suśena | Good army |
| Nichakru | Without sov- reignty | Tanû | Shaker |
| Niramitra | Without enemies | Tigma | Violent |
| Nrichakshush | Human-eyed | Udayana | Rising sun |
| Nṛipanjaya | Conqueror of kings | Ushṇa | Impetuous |
| Pâṇḍu | Pale | Vaśudâna | Wealth-giver |
| Parikshit | Spread out | Vṛishṇimat | Endowed with blessings (?) |
| | | Yudishṭhira | Steady in battle |

Lunar Race.

Names of the Kings of Kâśî (Benares).

| | | | |
|--------------|-------------------|-----------------|-------------------------|
| Alarka | Mad dog | Kâśa | Splendour |
| Bhârga | Radiance | Kâśirâja | King of Kâśî |
| Bhârgabhûmi | Place of radiance | Ketumat | Endowed with brightness |
| Dhanvantari | Sun | Kshattravṛiddha | Dominion |
| Dhṛishṭaketu | Bold chief | Pratardana | Slayer |
| Dirghatamas | Penance performer | Ritadhvaja | Glorious banner |
| Divodâsa | Slave of heaven | Santati | Stretched out |
| Dyûmat | Brilliant | Śatrujit | Foe conqueror |

| | | | |
|-----------|-------------|------------|----------------------|
| Satyaketu | True chief | Vainahotra | Bamboo sacrifice (?) |
| Sukumāra | Good prince | Vatsa | Child |
| Suvibhu | Good lord | Vibhu | Lord |

To carry on the inquiry still further into historical times I find in an article by Dr. Rājendralāla Mitra on the Pāla and Sena Rājās of Bengal, (*Journal, Asiatic Society of Bengal*, Vol. XLVII., pp. 401-402), the following names of kings, given as reigning from about 855 to about 1142 A.D. The names are still in the Sanskrit form, and differ, it will be seen, in no way from those above given.

Succession of Pāla Kings.

| | | |
|--------------|---------------|--------------|
| Go Pāla | Nārāyaṇa Pāla | Naya Pāla |
| Dharma Pāla | Rāja Pāla | Vigraha Pāla |
| Deva Pāla | Vigraha Pāla | |
| Vigraha Pāla | Mahi Pāla | |

Succession of Sena Kings.

| | | |
|--------------|----------------|--------------|
| Vira Sena | Ballāla Sena | Aśoka Sena |
| Sāmanta Sena | Lakshmaṇa Sena | Ballāla Sena |
| Hemanta Sena | Mādhava Sena | Su Sena |
| Vijaya Sena | Keśava Sena | Śūra Sena |

Similarly in a paper by Mr. Vincent Smith, C.S., on the History of Bundelkhand, (*Journal, Asiatic Society of Bengal*, Vol. L., pp. 23-24) I find another Sanskrit list of kings of the same period, A.D. 831-1182, in which the same points are to be observed.

Succession of the Chandel Dynasty.

| | |
|-------------|-------------------------|
| Nānika | Vidhyādhara Deva |
| Vākpati | Vijaya Pāla Deva |
| Vijaya | Kirtti Varmma |
| Rāhila | Sallakshana Varmma Deva |
| Harsha | Jaya Varmma Devā |
| Yaśo Varmma | Prithivi Varmma Deva |
| Dhanga | Madana Varmma Deva |
| Gaṇḍa Deva | Paramārddi Deva |

Lastly, to complete the link between the ancient and modern nomenclature, I give a list of the Chohān Rulers of Ramthāmbor up to about A.D. 1320, to be found in a translation of the Hamīr Rāsā in the *Journal, Asiatic Society of Bengal*, Vol. XLVIII., pp. 247-252. This list is the modern style of speaking, and is worth comparing

with the names of to-day to show that they in no way differ from those of 500 years ago either in form or derivation.

Succession of the Chohan Princes of Ranthāmbor.

| | | |
|-------------------|---------------|---------------|
| Sekand Rājā | Shūvan Rikh | Khem Dit |
| Shubachha | Khauk Rikh | Shām Dit |
| Chand | Anant Rikh | Dhom Dit |
| Ban Rikh | Bhāo Rikh | Shūvan Dit |
| Brahmā Rik | Shūvan Rikh | Karan Dit |
| Indrasain | Jaman Rikh | Dhāu Dit |
| Bachh Rikh | Dev Rikh | Bām Dit |
| Mahā Rikh | Chahī Dit | Gang Pāl |
| Mul Rikh | Nara Dit | Bhū Pāl |
| Jahin Rikh | Daya Dit | Ajaibhū Pāl |
| Ayan Rikh | Ran Dit | Mīn Pāl |
| Mahat Rikh | Har Dit | Udai Pāl |
| Mūni Rikh | Nāg Dit | Bījai Pāl |
| Bom Rikh | Chakar Dit | Yagh Pāl |
| Rūp Rikh | Sur Dit | Lauk Pāl |
| Bhoj Rikh | Shūnya Dit | Preja Pāl |
| Shām Rikh | Narendar Dit | Bishwa Pāl |
| Baran Pāl | Rāj Pāl | Lūn Pāl |
| Mantar Pāl | Karlās Rājā | Bachh Dev |
| Budh Pāl | Bhawak Dev | Chakar Bhūp |
| Bhog Pāl | Jadarth | Ajai Chandar |
| Gau Pāl | Bhīmraht | Chiman Dev |
| Brahmā Pāl | Shukmal | Anal Dev |
| Dhūm Pāl | Amarmal | Bachh Rāj |
| Trayan Pāl | Jaman Bhīm | Machh Rāj |
| Rāj Pāl | Samant | Har Dit |
| Chandar Pāl | Nar Dev | Shur Dit |
| Rajendar Pāl | Bhūm Dev | Jan Dit |
| Kul Pāl | Shūr Rāo | Trichhann Dev |
| Abhai Mandab | Ank Rāo | Arak Dev |
| Nar Mandab | Abhai Rāo | Dand Nares |
| Shūvan Mandab | Ajag Rāo | Dhāol |
| Chahī Mandab | Bom Rāo | Ann Mahi |
| Rikh Mandab | Dham Rāo | Bījai Mahi |
| Bachhya Mandab | Shubudhi Rāo | Chand Rāj |
| Goāl Mandab | Chatarpat Rāo | Bil Dev |
| Sujān Mandab | Pūr Rāo | Kabilās |
| Chakar Mandab | Rūp Rāo | Bichitar |
| Shūrchakar Mandab | Shunyajit Rāo | Gahu |

| | | |
|------------------|-----------------|----------------|
| Maru Mandab | Ayan Ráo | Nar Dev |
| Kúmbh Mandab | Ranjit Ráo | Bas Dev |
| Baranjang Mandab | Aranjit Ráo | Manik Ráo |
| Dirang Mandab | Prajâpál Rájâ | Maliagar |
| Khúñwar Mandab | Chandarpál Rájâ | Malayasi |
| Gáhu Ráj | Bijaidit Rájâ | Krit Bimb |
| Bharngdeo Ráj | Jogendar Pál | Sâwant Shi |
| Arûrchandar Ráj | Ami Pál | Narendar |
| Ráj Chandar | Kumbh Pál | Big Ráj |
| Shâm Chandar | Dhûm Pál | Ajai Ráj |
| Bijai Chandar | Antar Pál | Ajai Pál |
| Hamir Chandar | Mahi Pál | Prithvi Ráj |
| Rai Chandar | Bachh Pál | Alân Dev |
| Mahi Chandar | Ratan Pál | An Ráj |
| Bal Chandar | Rai Pál | Gañdu Ráj |
| Gobind Chandar | Karan Pál | Indu Pál |
| Ami Chandar | Sewant Pál | Amar Gangayaji |
| Nârâyan Chandar | Har Pál | Hari Singh |
| Mânik Chandar | Śio Pál | Shûr Singh |
| Tarsingh Dev | Jamand Pál | Ráo Jait |
| Hem Dev | Ijj Pál | Hamir |
| Har Dev | Indar Pál | Ratan Sen* |
| Meg Pál | Udai Pál | |

It should be borne in mind here that for the great variety of names to be observed in the lines of these kings, there is the further explanation that it is not customary to name a child directly after any of his known progenitors.

There is one more point to be noted in this connection. In studying Sanskrit nomenclature no fact becomes more prominent than that almost every word in the language, even *ka* ? who ?, was used to designate human beings. Open Monier-Williams' *Sanskrit Dictionary* almost at random, and it will be found that opposite nearly every word, either in its ordinary shape or as part of a compound, is recorded, "Name of so-and-so," "Name of a man, of a king, of a prince," and so on. And from this it will be seen partly whence the wondrous variety of Indian proper names has arisen. Here are

* This list of 177 generations can have no historical existence, but it is of value for the present purpose as showing what were considered to be real names, and used as such some 500 years ago.

instances, without having recourse to compounds, of ordinary Sanskrit words used as names :—

Common Sanskrit words as names.

| | | | |
|----------|------------|----------|---------------------|
| Anila | Wind | Nâtha | Lord |
| Babhru | Red-haired | Pânḍu | Pale |
| Bala | Power | Pâra | Far-shore |
| Bhayâ | Terror | Parṇa | <i>Palās</i> tree |
| Bhîshma | Horror | Piṇḍa | Ball |
| Bodha | Knowledge | Pravara | Family |
| Chandra | Moon | Pârṇa | Strong |
| Charaka | Wanderer | Puru | Pollen |
| Dhâmâ | House | Pârva | Ancestor |
| Dhâtṛi | Maker | Râshṭra | Empire |
| Dhîra | Wise | Râvaṇa | Vociferator |
| Dhîrma | Incense | Rebha | Chatterer |
| Dhṛishṭa | Bold | Riksha | Bear |
| Dhruva | Pole-star | Rishṭa | Sword |
| Go | Ox | Rukma | Gold ornament |
| Khaṭva | • Club | Sala | Dart |
| Kraunchî | Curlew | Sandhyâ | Twilight |
| Krodha | Anger | Tamas | Darkness |
| Kroshṭu | Jackal | Tâmra | Leprosy |
| Kshema | Perfume | Târâ | Star |
| Madhu | Sweet | Tigma | Passionate |
| Maṇi | Gem | Tilaka | Burden of a song |
| Mata | Thought | | |
| Matsya | Fish | Varâha | Boar |
| Munja | Reed | Vidhâtṛi | Arranger |
| Nara | Man | Vikrama | Strength |
| Naraka | Hell | | |

CHAPTER VI.

LIKE other people the Indians have long been in the habit of adding titles and distinctions to their proper names. The orthodox Muḥammadan *ansāb*, or names of denomination, and '*anwān*, or the title of honour, have been previously described, and as examples of the former were given Mariam Kubtiya, Mariam the Copt, Salīm Chishtī, Salīm of the Chishtī order of Saints, and of the latter Hujjatu'l-Islām, the Testimony of Islām. Something of the nature of both classes of names exists in the Panjāb among all classes. As belonging to the denominational order may be classed the *misal*, or clan, names of the Sikhs,* which are used very much after the manner of the Arabic *ansāb*, thus Fatteh Singh Âhlûwâlîâ, Jassâ Singh Râmgarhîâ, Ranjît Singh Sukarchakiâ. These names signified originally the *misal* to which the owner belonged, and now-a-days they generally mean that the owner belongs to the family which led the *misal* in the older time. They should be translated, being nearly all geographical and in some cases strictly territorial, as Fatteh Singh of Âhlûwâl, Jassâ Singh of Râmgarh, Ranjît Singh of Sukarchak. The following are among the chief of the Sikh clan names past and present:—

Sikh Clan Names.

| | | |
|--------------|------------|-------------|
| Âhlûwâlîâ | Bhaikiân | Chashmâwâlâ |
| Aimâwâlâ | Bhâkâ | Chhachhi |
| Ambâlâ | Bhangî | Chhâpâwâlâ |
| Amritsarwâlâ | Bherîâ | Chichâwâlâ |
| Arnauliwâlâ | Bhilowâlîâ | Chimnî |
| Atârîwâlâ | Bichuriâ | Chinnâ |
| Atthû | Bighî | Dalewâlîâ |
| Badrûkhân | Birk† | Dhanauriâ |
| Baidwâniâ | Botâlîâ | Dhandowâlîâ |
| Barâpindîâ† | Bungâ | Dhurâlîâ |
| Bhadauriâ | Bûrîâ | Diâlpuriâ |
| Bhaggâ | Chahal | Doḍiâ |
| Bhâgowâlâ | Chamyârî | Fâizgarhia |

* See *Indian Antiquary*, vol. XII., page 121.

† All *aliases* of the same family.

| | | |
|----------------|--------------|---------------|
| Faizullāpurīā* | Kung | Panjhattīā |
| Ghaniā | Kunjāhrā | Philwāsīā |
| Gharjakh | Kunjpuriā | Phūlkīān |
| Ghebā | Lādwa | Povindīā |
| Golerīā | Lambā | Rāmgarhiā |
| Goriwā | Landāwālā | Rāmpuriā |
| Gujrātīā* | Laudghariā | Rosā |
| Gūmtī | Lidhrānwālā | Rukhānwālā |
| Hassanwālā | Maghariā | Sabādīā |
| Īsāpurīā | Mahārājkiān | Sangatpurīā |
| Jabāliā* | Majithīā | Saulhānwālā |
| Jhande | Malandh | Shāhābādīā |
| Jiūndān | Mālwaī | Santokhpuriā |
| Jullāwālīā | Mān | Shahid§ |
| Kāhaniā | Mansāhiā | Shāhzādpurīā§ |
| Kahāriā | Marī | Shāmgarhiā |
| Kalālwālīā | Mattū | Shāmkiā |
| Kālekā | Mazbi† | Shāmsinghiā |
| Kāliānwālā | Mirānpuriā | Siālbā |
| Kalkattiā | Mīrpuriā | Sikandarwālā |
| Kallewālīā | Mokal | Sindhānwālīā |
| Kālsīā | Mokerīān | Singhpuriā* |
| Kāmlā | Mustafābādīā | Sukarhakiā |
| Kanhāyyā | Nagariā | Talwandī |
| Kariāl | Nakkāi | Thānesarwālā |
| Karorāsinghiā† | Nalwā | Thepurīā |
| Kartārpuriā | Nangliā | Thethar |
| Kathgarhiā | Narwāriā | Thobal |
| Khaital | Naushahriā | Tholthangoriā |
| Kharar | Nihang | Uthiānwālā |
| Kherī | Nishāniā | Vegliā |
| Khundāwālā | Nūrpuriā | Wadāliā |
| Kontal | Padhāniā | Wazīrābādīā |
| Koṭdūnā | Panjghariā† | Zafarwālīā |
| Koṭli | | |

Occasionally in cases where the *misal* represented a caste these clan names have come to be used as honorific class names. || *E.g.*

* All *aliases* for the same family.

† The ordinary spelling Mazhabī appears to be incorrect. *Indian Antiquary*, vol. XI., page 41.

‡ *Aliases* of the same family.

§ *Aliases* of one family.

|| See *Indian Antiquary*, vol. XII., pp. 117-122.

Āhlūwālīā, for *kaldls*, distillers and publicans, and Rāmgarhīā, for *tarkhāns*, carpenters.

Working on the same lines Panjābī Chammārs often now call themselves Ramdāsīā after the Sikh Gurū Rām Dās, but in mistake apparently for the Bhagat Rāodās, Ravidās, or Raidās,* and also Raghubansīā after the Bhagat Raghbir.

There can be little doubt of these names partaking of the nature of the *ansāb*, their very termination *īā* being, I take it, the remains of the Sanskrit adjectival *ika*, though the *munshīs* characteristically derive it from the Punjābī termination of the vocative case!

In a similar manner, in the Panjāb, the descendants of the Sikh Gurūs have special names. These are—

| | |
|-------|------------------------------------|
| Bāwā | Descendant of the 2nd Gurū Angad |
| Bedī | Descended from Gurū Nānak's caste |
| Bhāī | Descendant of the Sikh Saints |
| Gurū | Descendant of Gurū Nānak |
| Sodhī | Descendant of the 4th Gurū Rām Dās |

They are *prefixed* to the name, as Bhāī Pherū, Bāwā Gharīb Singh, Sodhī Mān Singh. Bhāī is also a common title of Sikh saints or holy men. So is Bāwā of wandering village *faqīrs*, as Bāwā Rām Dās from the Census tables. Bāwā, too, by an odd change in calling and occupation often now means a “woodseller.”

Faqīrs of all sorts are very fond of titles of this kind, as Udāsī, Sultānī, Pīrzādā, and so on. This appears to have been always widely the case.† Thus among Muḥammadans we have the well-known sects—

| | | |
|-----------------------------|-------------|-------------|
| Chishtīā | Qādariā | Soharwardiā |
| Madārīā† | Shutārīā | Tabqātīā‡ |
| Also “the 14 families” :— | | |
| A'īziā | Ḥabībīā | Soharwardiā |
| 'Āzamiā | Ḥubairīā | Taifūriā |
| Chishtīā | Junaidiā | Tartūsīā |
| Firdūsīā | Karkhīā | Zaidiā |
| Gāzrūniā | Saqtīā | |
| And to these I would add :— | | |
| Jāllālīā | Naqshbandiā | Sohāgiā |

* For an account of the Raidāsī Chammars see *Central Provinces Gazetteer*, 2nd Ed., 1870, pp. 412ff.

† Herklots' *Qanoon-e-slam*, pp. 190-199.

‡ These are the same.

Family titles, often descended from some ancestor, who has distinguished himself in a particular manner, are used in the same way, and usually *prefixed* to the proper name. Such are for Muhammadans and Hindûs as follows, but their sectarian character is not always maintained :—

Muhammadan Titles.

| | | |
|------------|-------------|-----------|
| Âkhund | Makhdûm | Pîr |
| Arbâb | Makhdûmzâdâ | Pîrzâdâ |
| Bakhshi | Malik | Qâzî |
| Faqîr | Maulvî | Şâhibzâdâ |
| Hâfiz | Mîân | Sayyid |
| Hâjî | Mîr | Shâhzâdâ |
| Hakîm | Mîrzâ | Shekh |
| Jama'dâr | Mîrzâdâ | Sultân |
| Khalifa | Mufti | Wazîr |
| Khwâjâ | Munshi | Wazîrzâdâ |
| Khwâjâzâdâ | Nawâb | |

Hindû Titles.

| | | |
|----------|---------|--------|
| Bâbâ | Jotishî | Rai |
| Bâbû | Kaîwar | Râjâ |
| Bâwâ | Lâlâ | Râo |
| Chaudhrî | Mahant | Sardâr |
| Diwân | Mahitâ | Seṭh |
| Gosâin | Misar | Ṭhâkur |
| Gurû | Paṇḍit | Ṭikkâ |

Similarly tribal names are added to the proper names, but *suffixed*, and this appears to be a universal custom in the East.* In the Panjâb such tribal names are among many others as follows :—

Panjâb Tribal Names.

| | | | | |
|-----------|----------|------------|------------|------------|
| 'Alizai | Chhib | Gandâpur | Khâgwânî | Khokhar |
| Âwân | Chhibbar | Ghaznikhel | Khaisur | Khosâ |
| Baloch | Chinnâ | Ghebâ | Khalîl | Khwâjakzai |
| Bâmèzai | Dastî | Gil | Kharral | Kizilbâsh |
| Bannûchî | Dhin | Gurdezî | Khatrânî | Kundî |
| Bhaṭṭî | Dhrek | 'Îsâkhel | Khaṭṭak | Kupchânî |
| Bozdâr | Dhreshak | Jaskânî | Khattar | Laghârî |
| Brahamzai | Dográ | Kâkar | Khattekhel | Lambâ |
| Chakrî | Gakkhar | Kasrânî | Khetrân | Lûnd |

* C.f. the habit of the Shâh of Persia of calling himself Qâjâr after his tribe.
Journal Royal Asiatic Society, N. S., vol. XII., pp. 266-267.

| | | | | |
|-------------|----------|----------|--------------|-----------|
| Māhdūdikhel | Mūsāzai | Randhawā | Shāhāni | Takwānā |
| Malal | Mushāni | Rangā | Siāl | Tarīn |
| Mān | Nan | Rānjhā | Sidhā | Ṭiwānā |
| Mazārī | Natkāni | Saddozai | Sikandarkhel | Turān |
| Miānkhel | Orākzai | Sahiwāl | Simrā | Ushṭarānā |
| Multāni | Popalzai | Sarāi | Sindhū | Yūsafzai |
| Mūsākhel | Qoreshī | | | |

It will have been noticed, too, that in the lists of kings given previously certain additions occurred regularly to distinguish, as it were, groups of Rājās. Thus we had Pāla and Sena Rājās of Bengal, and in the long Ranthāmbor list we find Chandar, Dev, Dit, Mandab, Pāl, Rāj, Rājā, Rāo and Rikh, as the distinguishing surnames, so to speak, of long lists of successive princes of the line. These partake strongly of the nature of the Arabic *ansāb*, and are in use in many families of consideration. Thus Rām, Chand, Nāth, Singh,* and so on, will run on from father to son as a family name, *E.g.* :—

| | | |
|---------------|------------|-------------|
| Dinā Nāth | Hari Rām | Hirā Chand |
| Jogendar Nāth | Pahārī Rām | Bhūp Chand |
| Dayyā Nāth | Shibhū Rām | Rūp Chand |
| Gobind Nāth | Kirpā Rām | Shām Chand |
| Makand Nāth | Dhanī Rām | Hamīr Chand |
| Mahesh Nāth | Sobhā Rām | Hem Chand |

These family appellatives are not confined to Hindūs ; witness the names of the well-known Shāhī dynasties of the Dakhan, as—

The 'Ādil Shāhs of Bijāpūr

The Kutb Shāhs of Golkonda

The Nizām Shāhs of Aḥmadnagar.

Witness also the names of the Bārakzai Princes of the last century, which go in groups, as—

| I. | II. | III. |
|---------------|----------------------|-------------------|
| Pārdil Khān | Sultān Muḥammad Khān | Nawāb Asad Khān |
| Sherdil Khān | Yār Muḥammad Khān | Nawāb Sama't Khān |
| Kohandil Khān | Pir Muḥammad Khān | Nawāb Jabar Khān |
| Rahamdil Khān | Sayyid Muḥammad Khān | |
| Mihārdil Khān | | |

* The Singh of the literate classes in the Siūha and Siūh of pedantic Hindī ; vide Growse's and Hunter's works. In the Panjāb, however, among the villagers it is often pronounced Suū, Soū, Saiū, or Saū.

All the above princes were half-brothers by different mothers and sons of Painḍ Khân, the founder of the Bārakzai family of Kābul.* In the same manner, too, Almad Khân is the distinguishing appellation of the Lohārû family of the Delhi District, 'Ali Khân of one branch of the Mandals of Karnâl, 'Ali Khân of the Nawābs of Maler Kotlâ, Muḥammad of the Nawābs of Dojânâ.

In a similar way titles, nicknames, or whatever one might call them, are, amongst the lower and middle classes, very apt to stick long after the cause for them has died away. *B.g.*, in Ambâlâ are two merchants' shops known usually as Ilâhî Bakhsh Meṛaṭhwâlâ and Ilâhî Bakhsh Dillîwâlâ, but also as Ilâhî Bakhsh Baṭlâ and Ilâhî Bakhsh Chhauṭâî. Both these Ilâhî Bakhsh's are long dead, and their sons are trading in their stead, but the former has got his *soubriquet* because his father, who died a man of great wealth, started life as a regimental mess butler; *baṭlâ* being a corruption of the English *butler*. The latter's father was for some trifling offence flogged during the rough days of the Mutiny with a whip, in Panjâbî, *chhauṭâ* or *chhâṭâ*, whence Chhauṭâî, the flogged or whipped. In time no doubt the origin of these names will be entirely forgotten, and the families will each have an underivable surname, as it were. Natives, through ignorance generally, often have wrongly formed names, as the Hanû above quoted, and Sâlag, the name of one of my *chuprâsis*, which he and his friends consider to be the shortened form of Sâlag (or Sâlig) Râm, the real word being *Śâla-grâma*, in Sanskrit the philosopher's stone, and in modern dress it should be Sâl Grâm, a form of name I have sometimes heard.

It will not be out of place here to extract a short account of common Musalmân titles as used in Persia proper, as they have a direct bearing on Indian Musalmân names and titles. Messrs. Haggard and Le Strange† say that in Persia every man who can read and write *prefixes* Mîrzâ to his name, but princes *suffix* Mîrzâ: thus Mîrzâ Fazhâd is Mr. Fazhâd: Fazhâd Mîrzâ is Prince Fazhâd.

* See *Journal, Asiatic Society of Bengal*, vol. XLIX., Part I., page. 97; *Indian Antiquary*, vol. XI., page 127.

† *Wast of Lankurân*, Trübner & Co., 1882, p. 89.

Again Khân meant originally what Chief did in Scotland among the clans, but now-a-days Khâns are as common in Tehrân as Esquires are in London; and this title, with Âqâ or Âghâ, is in courtesy applied to all persons above the position of a servant. Like Mirâz, Âqâ, or Âghâ, is both prefixed and suffixed to the name and with something of the same effect, but not invariably so. Thus usually Âqâ Bashîr is Bashîr the Steward's name, and Tîmûr Âqâ is Tîmûr the Gentleman's name. Servants are generally called Beg; e short as in *peg*, (but in India it is always long as in the Sanskritic languages.) All ladies are called Khânûm, the feminine form of Khân.

Corresponding to the *'anwân*, or honorific title, there is a very interesting class of names. All observers of the lower orders of natives will have noticed that our "bearers" are called Sardâr, our sweepers Jama'dâr, our tailors Khalîfa, our gardeners Chaudhrî, and so on. As a matter of fact these honorific class names are common all over India, and much more extended than one would at first suppose. Often, too, on enquiry it will be found that certain local celebrities of the lower classes are known only by such *soubriquets*, and in this sense they become real proper names. Ask a clodhopping witness in Court, who Amîr Bakhsh and 'Itbârî are and he will stare. Then point them out and he will become intelligent, "Oh, yes! I know those. That's Khalîfa and that's Bařemîân." From my paper in the *Indian Antiquary*, (vol XI., pp. 117-122) on this subject I chiefly extract the following, containing many of the commonest names of the natives around us, which few people suspect are honorific appellations.

Honorific Class Names.

| <i>Name.</i> | <i>Language.</i> | <i>Meaning.</i> | <i>Applied to.</i> |
|--------------|------------------|-----------------|--|
| Bâbû | Bengâlî | Gentleman | (1) All English scholars (2) Clerks who write English (3) Bengâlî clerks |
| Bahishtî | Persian | Heavenly | Water-carrier (<i>jhinwar</i>) |
| Bařemîân | Hindî | Old gentleman | All old men of respectability |
| Bhagat | Hindî | Saint | Grooms (<i>sdîs</i>) |

| | | | |
|-------------|---------|--------------------------|--|
| Bhât | Hindî | Friend | (1) Sikh saints (<i>saddhâ</i>) (2) Sikh Scripture-readers (<i>granthî</i>) (3) All Easterns (<i>pûrbîd</i>) |
| Buddhâ | } Hindî | Elder | Scavengers (<i>chûhrâ</i>) |
| Bûrhâ | | | |
| Chaudhri | Hindî | Headman | (1) Gardeners (<i>mâlî</i>) (2) Cultivators (<i>kambo</i>) (3) Porters (<i>kahâr</i>) |
| Dâdâ | Hindî | Grandfather | (1) Musicians (<i>dom</i>) (2) Singers with dancing girls (<i>kanjar</i>) (3) Brâhman (4) Mendicants (<i>faqîr</i>) |
| Dârogha | Persian | Superintendent | Coachmen (<i>gârtwâlâ</i>) |
| Hâfiz | Arabic | Knowing Quran by heart | All blind men |
| Jama'dâr | Persian | Chief | (1) Water-carrier (<i>jhin-war</i>) (2) Scavengers (<i>chûhrâ</i>) |
| Khalifa | Arabic | Successor to the Prophet | (1) Tailors (<i>darzt</i>) (2) Barbers (<i>nâlî</i>) (3) Cooks (<i>lângrî</i>) (4) School monitors (5) School teacher's sons |
| Lâlâ | Hindî | Cherished | (1) Merchants (<i>khattî</i>) (2) Shopkeepers (<i>baniyâ</i>) |
| Lâlbeg | Hindî | Follower of Lâlbeg | Scavengers (<i>chûhrâ</i>) |
| Mahârâj | Hindî | Emperor | (1) Brâhman (2) Police officers |
| Mahir | } Hindî | Chief | (1) Greengrocers (<i>kunjrd</i>) |
| Mahrâ | | | (2) Market gardeners (<i>râîn</i>) |
| | | | (3) Milkmen (<i>gujjar</i>) |
| | | | (4) Brâhman |
| Mangalmukhâ | Hindî | Merry-faced | Dancers (<i>kanjar</i>) |
| Maulvi | Persian | Learned | All Musalmâns of influence |
| Mehrâ | Hindî | Effeminate | Porters (<i>kahâr</i>) |

| | | | |
|-------------|----------|-----------------|--|
| Mehtar | Persian | Chief | (1) Scavenger (<i>chûrhâ</i>) (2) Leather-worker (<i>chammdr</i>) |
| Miân | Persian | Chief | (1) Singers with dancing girls (<i>mîrâst</i>) (2) Schoolmasters (<i>mu-darris</i>) (3) A husband (<i>gharwdâ</i>) |
| Mîr | Persian | Chief | Singers (<i>mîrâst</i>) |
| Mîrâst | Arabic | Hereditary | Singers with dancing girls (<i>kanjâr, dom</i>) |
| Missar | Sanskrit | Scholar | Brâhmans |
| Mistri | English | Master-work-man | (1) Carpenters (<i>tarkhân</i>) (2) Smiths (<i>lohâr</i>) (3) Masons (<i>rdj</i>) |
| Munshî | Arabic | Writer | Persian scholar |
| Painch | Hindî | Arbitrator | (1) Porters (<i>kahâr</i>) (2) Grooms (<i>jaiswârd</i>) |
| Pañdit | Sanskrit | Learned | Brâhmans |
| Parjâpat | Sanskrit | Creator | Potters (<i>kumhâr</i>) |
| Rai | Hindî | Ruler | Bards (<i>bhât</i>) |
| Râjâ | Hindî | King | Barbers (<i>ndt</i>) |
| Râo | Hindî | Ruler | Bards (<i>bhât</i>) |
| Râth | Panjâbî | Fearless | (1) Jâts (cultivating caste) (2) Duggars (labouring caste) (3) Gujjars (cowherd caste) |
| Rikhî | Sanskrit | Saints | Brâhmans |
| Sain Bhagat | Hindî | Sain the Bhagat | Barbers (<i>ndt</i>) |
| Sâis | Arabic | Nobleman | Grooms (<i>jaiswârd</i>) |
| Sardâr | Persian | Chief | (1) Bearers (<i>bahrâ</i>) (2) Scavengers (<i>chûrhâ</i>) |
| Seth | Hindî | Millionaire | (1) Merchants (<i>mahdjan</i>) (2) Pârsis |
| Shâh* | Persian | King | (1) Merchants (<i>khattrâ</i>) (2) Mendicants (<i>faqîr</i>) |

* In mistake for *shh*, merchant, see above.

| | | | |
|----------|----------|------------|---|
| Shekh | Arabic | Venerable | (1) Muhammadan converts (<i>nayd Musalim</i>) (2) Bards (<i>bhardin</i>) |
| Sûr Dâs | Sanskrit | Servant of | Krishna All blind men |
| Thâkur | Hindî | Lord | (1) Brâhman (2) Barbers (<i>ndî</i>) |
| Thekadâr | Hindî | Contractor | (1) Masons (<i>rdj</i>) (2) Carpenters (<i>tarkhdn*</i>) |

Mr. Ibbetson has given me the following curious instances of Musalmân titles in Hindû families. A family of Baniyâs in Gurgâon have the title of Shekh in memory of a former forcible conversion to Islâm, and the head of a Hindû family in Derâ Ghâzî Khân, takes the title of Khân in honor of the services of an ancestor named Lachhû Râm to a local Beloch Chief.

Mr. F. Wilson, C.S., also gives some noteworthy instances of titles among both Hindûs and Musalmâns arising out of the habit of never calling certain near relatives by name. Thus a Bâgrî Jât calls his wife after the father's *got* or clan, e.g., Godârî, if she be of the Godârâ clan. Similarly the father-in-law, *susrâ*, is thus variously called.

| | | |
|------------|---|--------------------------------------|
| Tâyâ | } | Uncle, by the Sirsâ Musalmâns. |
| Châchâ | | |
| Panditjî | } | Mr. Brâhman, by the Gurgâon Brâhman. |
| Misarjî | | |
| Rai Sâhib, | | Sir Prince, by the Kâiths. |
| Lâlâ Sâhib | } | Sir Merchant, by the Baniyâs. |
| Sâhjî | | |
| Chaudhrî | } | Headman, by the Meos, |
| Mugaddam | | |
| Dokrâ, | | The old-man, by the Meos. |

The feminine form of this last, *dokrî*, is also applied to the mother-in-law by the Meos.

* For further information as to these names, see the article in the *Indian Antiquary*.

CHAPTER VII.

THERE is yet another important point to be considered with regard to Indian names. Every "Hindû of caste" has two separate names; that given him at the casting of his horoscope and contained in his *janampatri* or astrological record of nativity, and that by which he is known in life.

All the foregoing remarks apply to the latter class, which is variously called the *parsiddh nām* or obvious name, the *partaksh nām* or apparent name, the *boltā nām* or spoken name, and the *bāhir kā nām* or outward name. It is given during the early years of life, arises from various chances in babyhood, and is not connected with any ceremony, unless it happens to be an opprobrious name, in which case it is given at the feast called the *chhaṭṭi*, or *panjāp*, described below. In a similar manner double names, a real and a nickname, of which the latter becomes the one by which the bearer is known in life, are used in Maisûr,* arising from the natural affection of the parents. Such names are—

| <i>Name.</i> | <i>Meaning.</i> | <i>Derivation.</i> |
|--------------|-----------------|--------------------|
| Annappā | } Elder-brother | aunā |
| Anniā | | |
| Appannā | } father | appā |
| Appā Rāo | | |
| Chikiā | little | chikā |
| Dodḍannā | } large | dodḍā |
| Dodḍappā | | |
| Puttiā | } small | puttā |
| Puttū Rāo | | |
| Sannappā | small | sannā |
| Thummiā | younger-brother | thumma |

These nicknames have also another origin in the universal dislike of Indian women of all classes and parts to calling their husbands

* See *Indian Antiquary*, vol. IX., page 309.

by name, so that when the husband and son have the same name the nickname becomes necessary and sticks for life. In the Panjáb the necessity would never arise, for there the father and son cannot bear the same name, nor could it arise among the Musalmâns, the universal and orthodox custom with them being never to name the son after the father.

The other class of names is that called by the "caste" Hindûs "the real name," and variously the *janamrâsî nâm* or genethliacal name, the *janamî nâm* or birth name, the *janam kâ nâm* or birthday name, and the *bhâtâr kâ nâm* or inner name. It is contained in the *janampatri*, is of astrological origin, and is used only at marriages and such occasions in life as require a consultation of the stars. The *parsiddh nâm* may be the same as the *janamrâsî nâm*, but in practise it is very rarely so. It follows therefore that the latter is seldom used to designate its bearer in his daily life. Low-caste and out-caste Hindûs have no *janamrâsî nâm*, but when they become wealthy they are apt to manufacture one, much as our *parvenus* manufacture coats-of-arms and from the same feeling.

This astrological naming takes place at the *chha!î* (lit. sixth) or *panjâp* (? = *pujâpâ*, offering), a feast which is held properly on the 6th day after the birth of the child, but also on the 7th, 8th, 9th or 10th day. The friends of the family are called together and hold a feast lasting all night (*ratjagâ* or vigil), during which they sing hymns of praise and rejoicing to music and drumming, and feast according to the usages of their particular caste. A Brâhman is present to cast the horoscope and name the child, which he proceeds to do in the following manner:—

He first enquires from the family exactly at what time the child was born and then turning to his almanac, finds out in what portion of what *nachhatar* (*nakshatra*), or lunar mansion, the moment of birth occurred. This information decides the commencing letter of this child's name, but in order to show how this is arrived at I must explain as follows:—Roughly the moon passes into a new mansion once in every twenty-four hours, and the moment of ingress and egress is exactly shown in the native almanacs. The

Hindûs divide the day of 24 hours from 6 A.M. to 6 A.M. into 60 *gharîs* of 60 *pals* each, and each *nachhatar* into 4 portions called *aksharas* or ruling letters of 15 *gharîs* or 6 hours each. These portions of *nachhatars* or ruling letters are shown in the table below, but why they have been so fixed I have been unable to find out. They are, however, of great importance in Hindû life, as fixing the genethliacal names of children, which must begin with the ruling letter. Thus, supposing a boy born on the 26th January, 1882, at 9-30 P.M. has to be named, the almanac shows that the *nachhatar*. Asunî commenced at 23 *gharîs* 41 *pals* on that day, i.e., at 3-15 P.M. The four ruling letters of Asunî are *chu*, *che*, *cho*, *lâ*, each of 6 hours duration, i.e., *chu* rules to 9-15 P.M., *che* to 3-15 A.M., *cho* to 9-15 A.M., and *lâ* to 3-15 P.M., on the 26th and 27th January. It is therefore clear that this particular child's name is ruled by *che*, and so he is named genethliacally Chet Râm. Similarly to ascertain the name of a child born on 10th June, 1882, at 1 P.M., the almanac shows that the *nachhatar* Utrâ Bhâdrpâd commenced at 12 *gharîs* 53 *pals*, or 11-20 A.M. Its first letter Du is therefore ruling up to 5-20 P.M., and the child must be named Duni Chand or Durgâ Parshâd.* I give here the Hindû genethliacal table:—

Hindû Genethliacal Table.

| Nachhatar | No. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
|---------------|------|-------|--------|----------|--------|----------|--------|----------|------|--------|-------|-------------------|------------------|------|--------|
| | Name | Asunî | Bbarnî | Krittikâ | Rohinî | Mrigsirâ | Âradrâ | Punarbas | Pûkh | Ślekhâ | Maghâ | Pûrbâ Phâlgunî | Utrâ Phâlgunî | Hast | Chitrâ |
| Ruling Letter | 1st | chu | li | a | o | be | ku | ke | hu | di | ma | mo | te | pu | pe |
| | 2nd | che | lu | i | ba | bo | ga | ko | he | du | mi | ta | to | pa | po |
| | 3rd | cho | le | u | bî | kâ | ngat | hâ | ho | de | mu | ti | pâ | ra | ra |
| | 4th | lâ | lo | e | bu | ki | chha | hi | dâ | do | me | tu | pi | tâ | ri |

* A ordinary natives have no notion of time, and as it is very important for genethliacal purposes to ascertain the exact moment of birth, there are various queer and interesting ways of doing this, but they are beside the present enquiry.

† From this letter comes the name Ngangan, *vulgo* Anggan.

| Nachhatar | No. | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
|---------------|------|-------|---------|----------|---------|-----|---------------|--------------|---------|--------|------------|----------|-------------------|------------------|--------|
| | Name | Swātī | Bisākhā | Anuradhā | Jeshthā | Mūl | Pūrba Khār | Utrā Khār | Abhijit | Srāvan | Dhanushthā | Satbhikh | Pūrba Bhādrpād | Utrā Bhādrpād | Reurtī |
| Ruling Letter | 1st | ru | ti | na | no | ye | bha | be | ja | khi | gā | go | se | du | de |
| | 2nd | re | tu | nī | yā | yo | dha | bu | je | khu | gi | sā | so | tha | do |
| | 3rd | ro | te | nu | yī | bhā | pha | jha | jo | khe | gu | si | dā | jha | chā |
| | 4th | tā | to | no | yu | bhi | dha | jhi | kha | kho | ge | su | di | nya | chi |

The *nachhatar* *Abhijit* does not last more than six hours, and is merely intercalary to complete the correct computation. Some astrologers do not consider it at all. It follows therefore that genethliacal names rarely begin with *ja*, *je*, *jo* and *kha*.

Among Muhammadans the orthodox way of naming a child throughout the world is this: At the feast of 'Aqīqa or head-shaving, so called from 'aqīqa, the down on a baby's head, and which is held 3 days after birth, the local Maulvī is sent for to name the child, which he does thus:—He shouts out the *azān*, or call to prayer, with a loud voice, and repeats the 1st *sūrah*, *Sūrā-i-fātiha*, of the *Qurān*, or sometimes the 112th, *Sūrā-i-ikhlas*, or in other words the beginning or end of the *Qurān*,* and then takes the book and blows it open. The first letter on the right-hand page should commence the name of the child, but if he should not approve of that letter he takes the first letter of the seventh line following. If that displeases, then the first letter of the right-hand page of the seventh leaf following; then the first letter of the next seventh line, and so on, till a suitable letter is found. Three days after this, or the sixth after the birth, corresponding to the *chhatī* of the Hindūs, the family hold a feast, but entirely among themselves, at which they kill some animal. No outsider can partake of any part of this, and what is left must be buried. During this feast they shave the child's head.

The Muhammadans have, too, an astrological method of naming children. This is done by ascertaining what planet rules at the

* The *Qurān* contains 114 *Sūras*.

moment of birth. For this purpose they use two separate genethliacal tables, one for the day, 6 A. M. to 6 P. M., and one for the night 6 P. M. to 6 A. M. Between these periods each hour has a different ruling planet, and the child's name must begin with the first or last letter of the ruling planet's name. The planets are—

| | | | |
|---------|--------|------------|----------|
| 1 Shams | Sun | 5 Atârid | Mercury |
| 2 Qamar | Moon | 6 Mirrikh | Mars |
| 3 Zuhâl | Saturn | 7 Mushtarî | Jupiter. |
| 4 Zohra | Venus | | |

If we take between 10 and 11 A. M. on Wednesday we shall find that Mars, or Mirrikh, is ruling, and we shall get as names Mirân Bakhsh and Mariam, Khairu'llah and Khadija. Again, taking between 9 and 10 P. M. on Thursday night we shall find the Moon, or Qamar, ruling, and so have as infantile names Qamaru'ddîn and Qulsûm, Rahîm Bakhsh and Rabîa. The Muḥammadan genethliacal tables are as follows :—*

Diurnal.

| Hour. | Sunday. | Monday. | Tuesday | Wednes- day. | Thurs- day. | Friday. | Satur- day. |
|---------------|---------|---------|---------|-----------------|----------------|---------|----------------|
| 6 to 7..... | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 7 to 8..... | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 8 to 9..... | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 9 to 10..... | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 10 to 11..... | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |
| 11 to 12..... | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 12 to 1..... | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |
| 1 to 2..... | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 2 to 3..... | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 3 to 4..... | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 4 to 5..... | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 5 to 6..... | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |

* Compare Herklots' *Qanḍon-e-Islam*, page 12.

Nocturnal.

| Hour. | Sunday. | Monday. | Tuesday | Wednes- day. | Thurs- day. | Friday. | Satur- day. |
|---------------|---------|---------|---------|-----------------|----------------|---------|----------------|
| 6 to 7..... | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 7 to 8..... | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 8 to 9..... | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |
| 9 to 10..... | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 10 to 11..... | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |
| 11 to 12..... | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 12 to 1..... | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 1 to 2..... | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 2 to 3..... | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 3 to 4..... | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |
| 4 to 5..... | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 5 to 6..... | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |

Like the Hindûs, the Musalmâns consider it a sin to name their children after themselves, though they do not carry the notion to ancestral names. The superstitious and humble in life, especially members of forcibly converted Hindû tribes, follow all the Hindû customs, even to calling in Brâhmans, holding Hindû festivals, giving opprobrious names from the same reasons and with the same customs as the Hindûs, and using *janampatrîs*; all of which show the slight inward hold their adopted religion has over them.

CHAPTER VIII.

THROUGH the kindness of Miss G.L. West, in charge of the Christian Girls' Boarding School at Lúdiânâ, I have been enabled to add a few remarks on the growth of Christian nomenclature in Northern India.

Native Christian children are named now after three chief methods. The first is according to the current Indian Aryan system. Thus:—

Male Christians' Names.

| | | |
|-------------|---------------|------------|
| 'Abadia | Iliâs | Prabhû Dâs |
| Chambâ | Kâdû Ghos | Santû |
| Dinâ Nâth | Khemantâ Rai | Tulsî |
| Hemantâ Rai | Maullâ Bakhsh | |
| Ibrâhîm | Munshî | |

Female Christians' Names.

| | | |
|-------------------|------------|--------------------|
| Aḥmadî | Krishṇ Deî | Rukhiâ |
| Akko | Lachhmî | Sadâmanî Bânarjî |
| Amojan Nârâyaṇ | Mariam | Satto Prîo Bânarjî |
| Âso | Mechal | Saurnoṇ Prân |
| Beno Bânarjî | Nanhîl | Sukhiâ |
| Devakî | Phulmanî | Toḥfa |
| Jwâlî | Premî | Wazîr Begam |
| Kadambîni Bânarjî | Rahmat | |

It will be seen, however, later on that in these names of Christians the second names, where they exist, are looked on as surnames, in utter contradiction of the true native ideas and feeling. In the above names where Bânarjî and Ghos occur these last are properly caste names thrown in at the end of the true Proper Name in the usual way.

As will have been already observed, the lower and poorer natives have no second or complementary name as a rule. There is something of the sort to be observed among the low native Christians, who have frequently only one name of European origin, often Scriptural; the real Christian name in fact without a surname: as, to quote from the school lists—

Girls.

| | | | | |
|-------|-------|--------|----------|-------|
| Anna | Eliza | Kittie | Margaret | Ruth |
| Clara | Emily | Lina | Martha | Susan |
| Dinah | Janie | Lizzie | Mary | |

Boys.

Eli

Jacob

Philip

Samuel

In one case among the boys there is only one name, but it is a surname without a Christian name. This boy's name is simply Wilson. Another boy with a single name has a most remarkable one, *viz.*, as printed, Kamerson. This looks very much like a corruption of the Hindû Kumar Sain.

The second system is to give the child a purely English name, in which the European fashion of Christian and surname is fully adopted. Thus:—

Girls.

Adeline Dales

Lizzie Richardson

Mercy Patterson

Agnes Richardson

Lovie Wylie

Nellie Wylie

Alice Patterson

Lydia Davis

Rachel Richardson

Annie Melvill

Martha Stuart

Susan Benton

Balm Muller

Mary Denison

Victoria Richardson

Caroline Randall

Mary Wylie

Jane Davis

Mattie Dales

The third and last system is by far the most interesting, and well worth record here, as showing the commencement of the growth of what will be eventually a system of native Christian nomenclature. This system mixes up the Indian and European methods of naming, but after the European manner. It is no doubt due to the feeling on the subject of names, which naturally dominates the European missionaries, to whom the existence of the native schools is due. In order to exhibit this feeling I cannot do better than quote Miss West's own words—"To give the *final* name of the father as a *surname* is becoming very common among native Christians, I suppose from much the same reasons as our ancestors adopted their second name from their different trades, &c." Natives, too, have more than one name, and even add their caste or tribal names to their proper names, but neither the second part of the proper name, nor the caste, nor the tribal name is ever used in the same way as the European surname. The notion of the surname is quite foreign to native ideas, and its use among the native Christians is very interesting and novel. It is to be observed that the *final* name of the father's name is the one chosen for this new surname. This will be

usually the complementary addition to the proper name, and hence such names for native Christians as—

Maggie Singh Mary Sen Martha Sen Mariam Singh

But oftener it is the caste or tribal name, which thus becomes as it were a clan surname, somewhat on the model of the Scotch, Irish and Welsh clan surnames. Thus—

| | | |
|--------------|------------------|-------------|
| Janie Appâl | Cecilia Chaturjî | Maggie Ghos |
| Joseph Appâl | Edith Chaturjî | Minnie Ghos |
| Ella Bânarjî | Mollie Chaturjî | |

It is also obvious from some of these Christians' names, that the father, as might be expected from the lowly parentage of many of them, had but *one* name, and hence such queer mixtures, as—

| | | |
|------------------|-------------|-------------|
| Janie 'Abdu'llah | Alice Pûran | Ellen Sâbir |
| Martha Benî | Mercy Pûran | Sarah Sâbir |

Sometimes the whole of the father's name has been added, as—

Emily, 'Îsâ Dâs

Ernestina Tahl Singh

Esther P. C. Appâl (P. C. ? for Prem Chand).

There are several cases of names of a similar growth to these, in which the parents had evidently been Christians with single Christian names. This Christian name has in subsequent generations been used as a surname, and hence the origin of a separate set of surnames for these people based on Christian names. Instances are—

| | | |
|------------------|----------------|------------------|
| Abigail Jonathan | Charlotte Paul | Harriett James |
| Agnes Benjamin | Elizabeth John | Lizzie Philip |
| Agnes James | Ella Matthias | Mary Anna Samuel |
| Amy Thomas | Ellen Benjamin | |

An equally interesting and significant fact to be observed in this connection is the loss of the general use and meaning of a name, through which the two parts of the ordinary native name are used as Christian and surname without any reference to the original sense of the words. An instance of this is Ulfat Singh, the name of a *female* teacher in Miss West's School, where Ulfat is the Christian name and Singh the surname of the girl. But Ulfat Singh is a *male* name in actual use in ordinary native life with a common variant Ulfat Rai, and I never met with Singh as a female complement among natives when left to themselves.

TABLE I.—Names from the Census Returns, 1881, Ambálá District, of the Villages of Gaḍaulá, Bibíál, Kháruan, Ismá'ílábád, and Rattewálá.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | No. of times occurring. | FEMALE. | |
|----------------|-----------------------|---------------------------------------|--|-------------------------|-----------|--------|-------------------------|----------------------------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | Hindu. | | Musalman. | |
| | | | | | | | | | |
| 1 | 'Abdul | 4 | ..... | Ráin (2),Shekh (2). | ..... | .. | ..... | ..... |  |
| 2 | 'Abdu'l-Karim | 2 | ..... | Dogar (2) ..... | ..... | .. | ..... | ..... |  |
| 3 | 'Abdu'llah Sháh. | 1 | ..... | Faqr ..... | ..... | .. | ..... | ..... |  |
| 4 | Abelá | 9 | Bádhi, Málí (2), Kahár, Rájpút,Chúh-rá, Gújar, Chamnár (2) ..... | ..... | ..... | .. | ..... | ..... |  |
| 5 | 'Aesha | 2 | ..... | ..... | ..... | 2 | ..... | Ráin (2). | |
| 6 | Ahmad | 2 | ..... | Shekh, Dogar.. | ..... | .. | ..... | ..... |  |
| 7 | Ahmadá | 1 | ..... | Mirási ..... | ..... | .. | ..... | ..... |  |
| 8 | Ahmad 'Ali | 1 | ..... | Jogi ..... | ..... | .. | ..... | ..... |  |
| 9 | 'Aishán | 2 | ..... | ..... | ..... | 2 | ..... | Dogar (2). | |
| 10 | Ajodhá | 1 | Mahájan ..... | ..... | ..... | .. | ..... | ..... |  |
| 11 | Ajudhiá | 1 | Lohár ..... | ..... | ..... | .. | ..... | ..... |  |
| 12 | Akki | 1 | Gújar..... | ..... | ..... | .. | ..... | ..... |  |
| 13 | 'Alíá | 6 | ..... | Dhobi, Ráin (4), Shekh. | ..... | .. | ..... | ..... |  |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | | |
|----------------|-----------------|---------------------------------------|--------------------------------|---|--------------|-------------------------|-------------------------|---------------------------------------|------------|
| | | | CASTES IN WHICH OCCURRING. | | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | | Hindu. | Mussalman. |
| 14 | 'Ali Bakhsh ... | 6 | ..... | Ráin (3), Mirá-si (2), Dogar. | ..... | .. | ..... | ..... |  |
| 15 | Álikor | 2 | ..... | ..... | ..... | 2 | Ját, Málí ..... | ..... |  |
| 16 | 'Ali Muham-mad. | 2 | ..... | Dogar, Shekh.. | ..... | .. | ..... | ..... |  |
| 17 | 'Ali Nawáz ... | 1 | ..... | Ráin ..... | ..... | .. | ..... | ..... |  |
| 18 | Allah Bakhsh. | 9 | ..... | Juláhá (2), ... Ráin (5), ... Dogar, Sunár ..... | ..... | .. | ..... | ..... |  |
| 19 | Allahdí | 6 | ..... | ..... | ..... | 6 | ..... | Ráin (2), Mirá-si, Juláhá (2), Shekh. | |
| 20 | Allahdíá | 9 | ..... | Juláhá, Jogi, Nái (3), Mí-rási, Dogar (2), Shekh. Ráin (4) ..... | ..... | .. | ..... | ..... |  |
| 21 | Allahdín | 4 | ..... | Ráin ..... | ..... | .. | ..... | ..... |  |
| 22 | Álú | 1 | Gôjar ..... | ..... | Rájpút ..... | .. | ..... | ..... |  |
| 23 | Amar Singh... | 2 | Mahájan, Kam-bo, Jhinwar ..... | ..... | ..... | .. | ..... | ..... |  |
| 24 | Ami Chand ... | 3 | ..... | ..... | ..... | .. | ..... | ..... |  |
| 25 | Ami Kaiwar.. | 1 | ..... | ..... | ..... | 1 | Gôjar ..... | ..... |  |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | FEMALE. | |
|----------------|-----------------|---------------------------------------|----------------------------|-------------------------|--------------|------------------------------------|----------------------------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | |
| | | | No. of times occurring. | Hindu. | Musalman. | Children. | No. of times occurring. | Hindu. Musalman. |
| 42 | 'Atari | 7 | ... | ..... | ..... | ..... | 7 | Mahajan, Jat (2), Brahman, Jinarwar, Nimargar, Chammar. |
| 43 | 'Atar Singh ... | 1 | 1 | Jat ..... | ..... | ..... | ... | ..... |
| 44 | 'Atma Ram .. | 3 | 3 | Brahman (2) .. | ..... | Brahman ..... | ... | ..... |
| 45 | 'Azima | 2 | ... | ..... | ..... | ..... | 2 | ..... |
| 46 | 'Azima | 5 | ... | ..... | ..... | ..... | 5 | Rain (2). Rain (4) Shekh. |
| 47 | 'Aziman | 8 | ... | ..... | ..... | ..... | 8 | Mirasi (2), Rain (4), Julaha, Nai. Shekh. |
| 48 | 'Azizan | 1 | ... | ..... | ..... | ..... | 1 | ..... |
| 49 | 'Aziz Khan ... | 1 | 1 | ..... | Pathan ..... | ..... | ... | ..... |
| 50 | Badam | 1 | 1 | Kambo ..... | ..... | ..... | ... | ..... |
| 51 | Badama | 7 | 7 | Jhinwar, Chohra, Gajar. | ..... | Kumhar, Jhinwar, Chammar (2). .... | ... | ..... |
| 52 | Badaman | 1 | ... | ..... | ..... | ..... | 1 | Mali |

TABLE I—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | FEMALE. | | |
|----------------|----------------|---------------------------------------|---|-----------------|--------------------------|--------|-------------------------|----------------------------|-------|
| | | | CASTES IN WHICH OCCURRING. | | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | Hindu. | | Musalman. | |
| 76 | Bambholi | 1 | ..... | ..... | ..... | ..... | 1 | Rájpút ..... | ..... |
| 77 | Bambhol Singh. | 2 | ..... | ..... | Rájpút (2)..... | ..... | .. | ..... | ..... |
| 78 | Banno | 1 | ..... | ..... | ..... | ..... | 1 | Mahájan ..... | ..... |
| 79 | Bansán | 1 | ..... | ..... | ..... | ..... | 1 | Mahájan ..... | ..... |
| 80 | Bansí..... | 10 | Máli (3), Lohár, Tar- khán, Jhin- war, Bráh- man, Mahá- jan. | ..... | Bádhí, Cham- már. | ..... | .. | ..... | ..... |
| 81 | Banwári | 2 | ..... | ..... | Bráhma- n, Baniyá. | ..... | .. | ..... | ..... |
| 82 | Báo | 1 | ..... | Jogí, Shekh ... | ..... | ..... | 1 | Mahájan ..... | ..... |
| 83 | Báqar | 2 | ..... | Ráin(5), Shekh, | ..... | ..... | .. | ..... | ..... |
| 84 | Barkat | 7 | ..... | Sayyid. | ..... | ..... | .. | ..... | ..... |
| 85 | Barkatá..... | 1 | ..... | Ráin ..... | ..... | ..... | .. | ..... | ..... |

| 86 | Bárdi | 12 | 12 | Báchi, Baniyá (2), Bráh- man, Lohár, Chhimbí, Gójar, Jhin- war, Cham- már. | Baniyá, Cham- már. | ... | ..... | ..... |
|-----|---------------------|----|-----|--|-----------------------|-----|-----------------|-----------------|
| 87 | Basant | 1 | 1 | Rájpút ..... | ..... | ... | ..... | ..... |
| 88 | Basantá | 7 | 7 | Baniyá (2), Málí, Lohár, Mahájan Jhinwar | Bráhma (2) ... | ... | ..... | ..... |
| 89 | Basantí | 5 | 1 | Mahájan ..... | ..... | 4 | Mahájan (4) ... | ..... |
| 90 | Basant Rám .. | 1 | 1 | Mahájan ..... | ..... | ... | ..... | ..... |
| 91 | Basát | 2 | 2 | Bráhma | Bráhma ..... | ... | ..... | ..... |
| 92 | Basáwan | 1 | 1 | Gójar ..... | ..... | ... | ..... | ..... |
| 93 | Bastí | 2 | 2 | Chóhrá, Málí .. | ..... | ... | ..... | ..... |
| 94 | Bauná | 1 | 1 | Chóhrá | Chóhrá ..... | ... | ..... | ..... |
| 95 | Báwá Gharfb Dás. | 1 | 1 | Faqir ..... | ..... | ... | ..... | ..... |
| 96 | Báwá Rám Dás. | 1 | 1 | Bairági ..... | ..... | ... | ..... | ..... |
| 97 | Begam | 1 | ... | ..... | ..... | 1 | ..... | Dogar. |
| 98 | Begán | 4 | ... | ..... | ..... | 4 | ..... | Faqir, Ráin (3) |
| 99 | Bego | 1 | ... | ..... | ..... | 1 | ..... | Dogar. |
| 100 | Begun | 1 | 1 | Rájpút ..... | ..... | ... | ..... | ..... |
| 101 | Beli Rám | 1 | 1 | ..... | Bráhma ..... | ... | ..... | ..... |
| 102 | Bhágán | 1 | ... | ..... | ..... | 1 | Chammár ..... | ..... |
| 103 | Bhági | 3 | ... | ..... | ..... | 3 | ..... | Dogar (3). |
| 104 | Bhāgo | 1 | ... | ..... | ..... | 1 | Kambo ..... | ..... |
| 105 | Bhagrathi | 1 | ... | ..... | ..... | 1 | Bráhma ..... | ..... |
| 106 | Bhāgā | 1 | 1 | Dogar | Dogar ..... | ... | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | FEMALE. | | | |
|----------------|----------------|---------------------------------------|----------------------------|---|-----------|-----------|----------------------------|------------------------------|-----------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | | | |
| | | | No. of times occurring. | Hindu. | Musalman. | Children. | No. of times occurring. | Hindu. | Musalman. | |
| 107 | Bhagwáná ... | 18 | 18 | Máli (6), Bádhi, Rájpút (3), Kalál, Kumbhár, Gójar (5), Jhinwar. | ..... | ..... | .. | ..... | ..... |  |
| 108 | Bhagwán Dás. | 1 | 1 | Ját ..... | ..... | ..... | .. | ..... | ..... |  |
| 109 | Bhagwán Devi | 1 | ... | Baniyá, Mahájan(2), Bráhma- man, Máli, Dogar, Cham- már. | ..... | ..... | 1 | Rájpút ..... | ..... |  |
| 110 | Bhagwání..... | 7 | 7 | ..... | ..... | ..... | .. | ..... | ..... |  |
| 111 | Bhagwantí ... | 2 | .. | ..... | ..... | ..... | 2 | Bráhma- n, Tha- therá. | ..... |  |
| 112 | Bhaibáni | 1 | .. | ..... | ..... | ..... | 1 | Bráhma- n | Dogar. | |
| 113 | Bhajni | 1 | ... | ..... | ..... | ..... | 1 | ..... | ..... |  |
| 114 | Bhajú | 1 | 1 | Máli ..... | ..... | ..... | .. | ..... | ..... |  |
| 115 | Bháná | 1 | 1 | Tarkhán ..... | ..... | ..... | .. | ..... | ..... |  |
| 116 | Bhatilá | 1 | 1 | Jhinwar ..... | ..... | ..... | .. | ..... | ..... |  |
| 117 | Bhattó | 1 | 1 | Gójar ..... | ..... | ..... | .. | ..... | ..... |  |
| 118 | Bhawání Dás. | 1 | 1 | Bráhma- n ..... | ..... | ..... | .. | ..... | ..... |  |

| | | | | | | | |
|-----|------------------|---|-------------------------------|--------------|-------------|---------------------------------------|--------------------------|
| 119 | Bhāwarā | 1 | Gūjar ..... | ..... | ..... | ..... | ..... |
| 120 | Bhekhi | 1 | ..... | ..... | ..... | ..... | ..... |
| 121 | Bhikhā | 1 | Gūjar ..... | ..... | ..... | ..... | ..... |
| 122 | Bholā | 5 | Lohār, Kahār, Chammār (2). | ..... | Bādhi ..... | ..... | ..... |
| 123 | Bholī | 4 | ..... | ..... | ..... | Bādhi, Baniyā, Rājput, Jhinwar. | ..... |
| 124 | Bholā | 1 | Chammār ..... | ..... | ..... | ..... | ..... |
| 125 | Bholī | 4 | ..... | ..... | ..... | Brāhman (3), Chammār. | ..... |
| 126 | Bhukhā | 1 | ..... | Mirāsī ..... | ..... | ..... | ..... |
| 127 | Bhunnī | 1 | ..... | Muniār ..... | ..... | ..... | ..... |
| 128 | Bhūrā | 1 | ..... | Rāin ..... | ..... | ..... | ..... |
| 129 | Bhūrī | 3 | ..... | ..... | ..... | ..... | ..... |
| 130 | Bhūro | 1 | ..... | ..... | ..... | Rājput, Gūjar. Julāhā. | ..... |
| 131 | Bhūrū | 3 | Jhinwar, Gū- jar. | ..... | ..... | Gūjar ..... | ..... |
| 132 | Bibī | 5 | ..... | ..... | ..... | ..... | Rāin, Dom, Dogar (3). |
| 133 | Bijā Rām | 1 | Gūjar ..... | ..... | ..... | ..... | ..... |
| 134 | Billā | 2 | Baniyā, Gūjar. | ..... | ..... | ..... | ..... |
| 135 | Bilro | 1 | ..... | ..... | ..... | ..... | ..... |
| 136 | Bindrāban | 1 | Mahājan ..... | ..... | ..... | ..... | ..... |
| 137 | Birā | 4 | Gadarriā, Chammār. | ..... | Rāin ..... | ..... | ..... |
| 138 | Bīran | 1 | ..... | ..... | ..... | Gūjar ..... | ..... |
| 139 | Bir Bhān | 1 | Brāhman ..... | ..... | ..... | ..... | ..... |
| 140 | Birī | 3 | ..... | ..... | ..... | Jhinwar (2), Gūjar. | ..... |
| 141 | Bir Kaiwar | 3 | ..... | ..... | ..... | Gūjar, Jhin- war, Cham- mār. | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | No. of times occurring. | FEMALE. | |
|----------------|-----------------|---------------------------------------|--|-----------|-----------------------|-----------|---|----------------------------|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | Children. | | CASTES IN WHICH OCCURRING. | Musalman. |
| | | | Hindu. | Musalman. | | | | | |
| 142 | Biro | 6 | ..... | ..... | ..... | 6 | Máli (2), Bráhma- man, Chhím- bí, Gójar (2). | ..... |  |
| 143 | Birú | 5 | Baniyá, Cham- már (2) | ..... | Chóhrá, Cham- már. | .. | ..... | ..... |  |
| 144 | Bir Singh | 9 | Máli (2), Tar- khán (2), Lohár, Jhin- war (2), Gó- jar (2) | ..... | ..... | .. | ..... | ..... |  |
| 145 | Birwí | 3 | ..... | ..... | ..... | 3 | Máli, Jhinwar, Gójar. | ..... |  |
| 146 | Bishambar .. | 4 | Bráhma (2), Baniyá (2) | ..... | ..... | .. | ..... | ..... |  |
| 147 | Bishambar Def | 1 | ..... | ..... | ..... | 1 | Gójar ..... | ..... |  |
| 148 | Bishná | 2 | ..... | ..... | Rájpút, Cham- már | .. | ..... | ..... |  |
| 149 | Bishní | 8 | ..... | ..... | ..... | 8 | Bráhma, Ját, Máli, Tar- khán, Ba- niyá, Chhím- bí, Gójar (2). | ..... |  |

| | | | | | | | | | |
|-----|----------------------|----|-----|---|-----------------|---------------|------|---|---------------------|
| 150 | Bishn Singh... | 1 | 1 | ..... | ..... | Rájpút | .. 2 | Gaḍarriá, Máli | ..... |
| 151 | Bissí | 2 | ... | ..... | ..... | ..... | 17 | Baniyá, Mahá- jan, Sunár, | ..... |
| 152 | Bisso | 17 | ... | ..... | ..... | ..... |  | Bráhmaṇ (3), Máli (2), Kumhár (2), Gaḍarriá, Gôjar (2), Jhinwar. | Dogar (3). |
| 153 | Bissú | 1 | 1 | ..... | ..... | Jhinwar..... | .. | ..... | ..... |
| 154 | Braj Lal | 1 | 1 | Bráhmaṇ ..... | ..... | ..... | .. | ..... | ..... |
| 155 | Bránjī | 1 | 1 | ..... | ..... | Játí ..... | .. | ..... | ..... |
| 156 | Bo 'Ali | 3 | 3 | ..... | Ráin(2), Shekh. | ..... | .. | ..... | ..... |
| 157 | Bo 'Ali Bakhsh | 2 | 2 | ..... | Mirási, Nilgar. | ..... | .. | ..... | ..... |
| 158 | Bodí | 1 | 1 | Gôjar ..... | ..... | ..... | .. | ..... | ..... |
| 159 | Buddho | 4 | ... | ..... | ..... | ..... | 4 | Bráhmaṇ (2), Máli, Cham- már. | ..... |
| 160 | Buddh Rám | 1 | 1 | Kumhár ..... | ..... | ..... | .. | ..... | ..... |
| 161 | Buddh Singh | 2 | 2 | Gôjar ..... | ..... | ..... | .. | ..... | ..... |
| 162 | Buddhú..... | 14 | 14 | Bádhi, Bráh- man, Rájpút, Kumhár (3), Chammár (2), Jhinwar, Nimakgar, Gaḍarriá. | Ráin | Máli, Kambo.. | .. | ..... | ..... |
| 163 | Bújá | 1 | 1 | Gôjar..... | ..... | ..... | .. | ..... | ..... |
| 164 | Bųtí | 4 | ... | ..... | ..... | ..... | 4 | Chammár, Kumhár. | Ráin(2). |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | |
|----------------|-------------------|---------------------------------------|--------------------------------------|---------------|-------------------------------|-------------------------|--|-----------------------|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. |
| 165 | Balá | 8 | Bráhma (3), Rájpút, Ma- hájan. | Ráin, Barhá. | Gójar..... | ... | ..... | ..... |
| 166 | Buland Khán | 1 | ..... | Pathán ..... | ..... | .. | ..... | ..... |
| 167 | Bolí | 1 | ..... | ..... | ..... | 1 | Gadarriá, Ba- niyá, Cham- már (2). | Dogar. |
| 168 | Boti | 4 | ..... | ..... | ..... | 4 | ..... | ..... |
| 169 | Chambelá | 3 | ..... | ..... | Rájpút (2), Chammár. | ... | ..... | ..... |
| 170 | Chambeli | 2 | ..... | ..... | ..... | 2 | Rájpút (2)..... | ..... |
| 171 | Chamel Singh. | 1 | ..... | ..... | Rájpút ..... | ... | ..... | ..... |
| 172 | Chandá | 1 | ..... | ..... | Máli ..... | ... | ..... | ..... |
| 173 | Chandan | 4 | Kambo ..... | ..... | ..... | 3 | Rájpút, Bráh- man (2). | ..... |
| 174 | Chandan Devi. | 1 | ..... | ..... | ..... | 1 | Bráhma ..... | ..... |
| 175 | Chandi | 1 | Baniyá ..... | ..... | ..... | ... | Máli, Kumhár, Baniyá, Chammár. | Dhobi, Sikli- gar. |
| 176 | Chando | 6 | ..... | ..... | ..... | 6 | ..... | ..... |
| 177 | Chandá | 8 | Bráhma (2), Mahájan. | Sikligar..... | Máli, Baniyá (2), Mahájan. | ... | ..... | ..... |

| | | | | | | | | |
|-----|----------------|----|-----|--|------------------------|----|--|-----------------|
| 178 | Channan | 3 | ... | ..... | ..... | 3 | Baniyá, Gôjar Mahájan. | ..... |
| 179 | Charághá | 1 | 1 | Rájpút ..... | ..... | .. | Rájpút (2) .. | ..... |
| 180 | Charághí | 2 | .. | Gadaria ..... | ..... | .. | ..... | ..... |
| 181 | Charhá | 1 | 1 | Chúhrá ..... | ..... | .. | ..... | ..... |
| 182 | Chetá | 2 | 2 | Mali, Kumhár, Thatherá, Chhimbí, Bráhmañ, Tarkhán, Kambo, Jhinwar, Sunár. | ..... | .. | ..... | ..... |
| 183 | Chhajjá | 15 | 15 | Baniyá, Ma- hajan, Jhinwar, Chá- rá. | ..... | .. | ..... | ..... |
| 184 | Chhattar | 2 | 2 | Tarkhán, Lohár. | ..... | .. | ..... | ..... |
| 185 | Chhattar | 3 | 3 | Jogí ..... | ..... | .. | ..... | ..... |
| 186 | Chhattar | 2 | 2 | ..... | ..... | .. | ..... | ..... |
| 187 | Chhotá | 2 | 2 | ..... | ..... | .. | ..... | ..... |
| 188 | Chhoti | 9 | .. | ..... | ..... | 9 | Mali (3), Brá- man (2), Chammár, Gôjar. | Ráin, Shekh. |
| 189 | Chhoto | 7 | .. | ..... | ..... | 7 | Gadaria, Ját, Sikh, Gôjar (2). | Ráin, Sikligar. |
| 190 | Chhotá | 9 | 9 | Lohár (2) | Ráin (3), Jogí (2). | .. | ..... | ..... |
| 191 | Chhotí | 3 | .. | ..... | ..... | 3 | Bráhmañ (3)... | ..... |
| 192 | Chhunwá .. | 1 | 1 | ..... | ..... | .. | ..... | ..... |
| 193 | Chimman | 1 | 1 | ..... | ..... | .. | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | | |
|----------------|-------------------|---|---|-----------|---------------|----------------------------|---|-----------|----------------------------|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. | No. of times occurring. |
| 194 | Chinú..... | 1 | Gaḍarriá | | | 1 | | | Juláhá, Dogar. |
| 195 | Chóhrá | 6 | Máli (2), Tar- khán, Ráj- pút, Chóhrá. ..... | ..... | Jhinwar | 6 | ..... | ..... |  |
| 196 | Chóhrí | 13 | ..... | ..... | ..... | .. | Kumbhár, (3), Rájpút (3), Baniyá (2), Bráhma (3), Máli (2). | ..... |  |
| 197 | Chóhriá..... | 1 | Gójar ..... | ..... | ..... | 1 | ..... | ..... |  |
| 198 | Chóhrá | 2 | Káith..... | ..... | ..... | 2 | ..... | ..... |  |
| 199 | Chóni | 2 | Mahájan, Bráhma | ..... | Gójar..... | 2 | ..... | ..... |  |
| 200 | Chuniá | 1 | Jhinwar ..... | ..... | ..... | 1 | ..... | ..... |  |
| 201 | Chunni | 1 | Mahájan ..... | ..... | ..... | 1 | ..... | ..... |  |
| 202 | Dákhán | 1 | ..... | ..... | ..... | .. | ..... | ..... |  |
| 203 | Dákhí | 1 | ..... | ..... | ..... | .. | ..... | ..... |  |
| 204 | Dalip..... | 1 | Rájpút ..... | ..... | ..... | 1 | Chammár ..... | ..... |  |
| 205 | Dalipá | 2 | Rájpút, Dogar. ..... | ..... | ..... | 1 | Mahájan ..... | ..... |  |
| 206 | Dalipá | 1 | ..... | ..... | ..... | 2 | ..... | ..... |  |
| 207 | Dalip Singh | 1 | Rájpút ..... | ..... | Gójar..... | 1 | ..... | ..... |  |
| 208 | Dal Singh..... | 1 | Gójar..... | ..... | ..... | 1 | ..... | ..... |  |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | |
|----------------|-------------------|---------------------------------------|---|---------------|---------------|-------------------------|-----------------------------|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | | Hindu. | Musalman. |
| | | | Hindu. | Musalman. | Children. | | | |
| 234 | Dhundán | 2 | ..... | ..... | ..... | 2 | Gójar..... | Ráin. |
| 235 | Dhyáná | 2 | Chammár ..... | ..... | ..... | .. | ..... | ..... |
| 236 | Dhyán Singh | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |
| 237 | Dilá | 1 | Gójar ..... | ..... | ..... | .. | ..... | ..... |
| 238 | Dillá | 1 | Gójar ..... | ..... | ..... | .. | ..... | ..... |
| 239 | Dimák | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |
| 240 | Diná | 1 | ..... | Ráin ..... | ..... | .. | ..... | ..... |
| 241 | Diní | 1 | ..... | ..... | ..... | 1 | ..... | Ráin. |
| 242 | Dipá | 1 | Bráhmañ, Gó-jar. | ..... | Gadarrá ..... | .. | ..... | ..... |
| 243 | Dittá | 2 | ..... | ..... | ..... | .. | ..... | ..... |
| 244 | Diwán | 2 | Kunhár, Lohár | ..... | ..... | .. | ..... | ..... |
| 245 | Dokhí | 1 | ..... | ..... | ..... | 1 | Mahájan ..... | ..... |
| 246 | Draupatí | 5 | ..... | ..... | ..... | 5 | Bráhmañ (3), Baniyá (2). | ..... |
| 247 | Dulá | 7 | Máli, Baniyá, Tarkhán, Gójar, Chammár. | Lohár, Dogar. | ..... | .. | ..... | ..... |
| 248 | Dóle | 1 | Sunár ..... | ..... | ..... | .. | ..... | ..... |
| 249 | Doli | 2 | ..... | ..... | ..... | 2 | Gójar..... | Shekh. |
| 250 | Duliá | 1 | ..... | ..... | ..... | 1 | Faqr ..... | ..... |

| | | | | | | | | | | |
|-----|-------------------|----|----|--|-------|----|---|----|---|--------|
| 251 | Dóní | 1 | .. | .. | ..... | 1 | Bráhmañ | 1 | Bráhmañ ..... | ..... |
| 252 | Dóní Chand | 1 | 1 | Bráhmañ ..... | ..... | 10 | Bráhmañ (6), Máli, Baniyá (2), Gadarríá | 10 | Bráhmañ (6), Máli, Baniyá (2), Gadarríá | ..... |
| 253 | Durgí | 10 | .. | ..... | ..... | .. | Bráhmañ | 1 | Bráhmañ ..... | ..... |
| 254 | Durnatí | 1 | .. | Thatherá ..... | ..... | 1 | Thatherá | .. | Máli ..... | ..... |
| 255 | Durt Singh | 1 | 1 | Thatherá ..... | ..... | 1 | Thatherá | 1 | Máli ..... | ..... |
| 256 | Dusaundán | 1 | .. | Thatherá ..... | ..... | 1 | Thatherá | .. | Máli ..... | ..... |
| 257 | Dusaundhá | 1 | 1 | Jhinwar ..... | ..... | 1 | Jhinwar | .. | Máli ..... | ..... |
| 258 | Dusaundhan | 3 | .. | Jhinwar ..... | ..... | 3 | Jhinwar | 3 | Nái, Bráhmañ. Ráin. | ..... |
| 259 | Dusaundhi | 12 | 10 | Mahájan, Ba- niyá, Cham- már, Pádhá. | ..... | 10 | Mahájan, Ba- niyá, Cham- már, Pádhá. | 2 | Pádhá | Ráin. |
| 260 | Dwárká | 2 | 2 | Bráhmañ, Ma- hájan. | ..... | 2 | Bráhmañ, Ma- hájan. | .. | ..... | ..... |
| 261 | Dwárká Dás | 1 | 1 | Bairági ..... | ..... | 1 | Bairági | .. | Baniyá (3), Mahájan, Bráhmañ. | ..... |
| 262 | Dwárki | 5 | .. | ..... | ..... | 5 | ..... | 5 | Baniyá (3), Mahájan, Bráhmañ. | ..... |
| 263 | Fahima | 1 | .. | Cháhrá ..... | ..... | 1 | Cháhrá | 1 | ..... | Jogí. |
| 264 | Faqiriá | 1 | 1 | Cháhrá ..... | ..... | 1 | Cháhrá ..... | .. | ..... | ..... |
| 265 | Farid | 1 | 1 | Cháhrá ..... | ..... | 1 | Cháhrá ..... | .. | ..... | ..... |
| 266 | Fattá | 3 | 3 | Ját, Gójar ..... | ..... | 3 | Ját, Gójar ..... | .. | ..... | ..... |
| 267 | Fateh Singh | 1 | 1 | Rájpút ..... | ..... | 1 | Rájpút ..... | .. | ..... | ..... |
| 268 | Fattá | 2 | 2 | Máli, Gójar ..... | ..... | 2 | Máli, Gójar ..... | .. | ..... | ..... |
| 269 | Fattá | 2 | 2 | ..... | ..... | 2 | ..... | .. | ..... | ..... |
| 270 | Faujá | 2 | 2 | Rájpút, Juláhá | ..... | 2 | Rájpút, Juláhá | .. | ..... | ..... |
| 271 | Gágán | 1 | .. | ..... | ..... | 1 | ..... | 1 | ..... | Dogar. |
| 272 | Gandá | 2 | .. | ..... | ..... | 2 | ..... | 2 | Mahájan, Ráj- pút. | ..... |
| 273 | Gaindí | 1 | .. | Máli, Cham- már. | ..... | 1 | Máli, Cham- már. | 1 | Chhimbí ..... | ..... |
| 274 | Gajjú | 2 | 2 | ..... | ..... | 2 | ..... | .. | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|----------------|----------------|---------------------------------------|--|-----------|---------------|----------------------------|--------------------------|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | CASTES IN WHICH OCCURRING. | | |
| | | | Hindu. | Musalman. | Children. | No. of times occurring. | Hindu. | Musalman. |
| 275 | Gahná | 1 | Rájpút ..... | ..... | ..... | .. | Mahájan ..... | ..... |
| 276 | Gahní | 1 | ..... | ..... | ..... | 1 | ..... | Dogar. |
| 277 | Gamánan | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 278 | Gamáni | 1 | Gújar ..... | ..... | ..... | 1 | ..... | Dogar. |
| 279 | Gámo | 1 | ..... | ..... | ..... | 3 | Bráhmañ, Mahájan (2). | ..... |
| 280 | Ganeshi | 5 | Bráhmañ, Mahájan. | ..... | ..... | 1 | Kalál ..... | ..... |
| 281 | Gangá Deví ... | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 282 | Gangá Rám ... | 17 | Bráhmañ (4), Kalál, Jhinwar, Málí (2), Sunár, Mahájan (3), Tarkhán, Rájpút, Gájar. | ..... | Mahájan, Ját. | ... | ..... | ..... |
| 283 | Gangá Singh . | 1 | Sikh ..... | ..... | ..... | .. | ..... | ..... |
| 284 | Gangi | 3 | ..... | ..... | ..... | 3 | Mahájan, Rájpút, Kumhár. | ..... |
| 285 | Gango | 1 | ..... | ..... | ..... | 1 | Bráhmañ ..... | ..... |

| | | | | | | | | | |
|-----|----------------------|---|---|---------------------------------------|---------|---------------|----|------------------------|--------------|
| 286 | Gangā | 5 | 5 | Mālī, Lohār, Gōjar, Chammār. | ..... | Mālī ..... | .. | ..... | ..... |
| 287 | Ganhāyā | 2 | 2 | Kalāl ..... | ..... | Gōjar ..... | .. | ..... | ..... |
| 288 | Ganpat | 1 | 1 | Mahājan ..... | ..... | ..... | .. | ..... | ..... |
| 289 | Gaurhari | 5 | 5 | ..... | ..... | ..... | 5 | Gōjar (4) | Rān. |
| 290 | Gaurji | 4 | 4 | ..... | ..... | ..... | 4 | Gōjar (3), Chammār. | ..... |
| 291 | Gharīb Dās | 1 | 1 | Faqir ..... | ..... | ..... | .. | ..... | ..... |
| 292 | Ghāsī | 1 | 1 | Jhūwar ..... | ..... | ..... | .. | ..... | ..... |
| 293 | Ghāsī Rām | 2 | 2 | Brāhman, Thatherā. | ..... | ..... | .. | ..... | ..... |
| 294 | Ghasitā | 2 | 2 | Kambo | Dogar | ..... | .. | ..... | ..... |
| 295 | Ghasitī | 4 | 4 | Kumbhār ..... | ..... | ..... | 3 | Gōjar | Rān, Mirāsī. |
| 296 | Ghasitū | 4 | 4 | Gōjar | Rān (2) | Mālī ..... | .. | ..... | ..... |
| 297 | Ghissā | 1 | 1 | ..... | Dhobī | ..... | .. | ..... | ..... |
| 298 | Ghūghā | 1 | 1 | Chūhrā ..... | ..... | Chūhrā ..... | .. | ..... | ..... |
| 299 | Ghulām | 1 | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 300 | Ghulām Hus- sain. | 1 | 1 | ..... | Dom | ..... | .. | ..... | ..... |
| 301 | Ghulām Nabbi | 1 | 1 | ..... | Rān | ..... | .. | ..... | ..... |
| 302 | Gobind | 4 | 4 | Kumbhār, Bani- yā, Mahājan (2). | ..... | ..... | .. | ..... | ..... |
| 303 | Gobindā | 1 | 1 | Brāhman ..... | ..... | ..... | .. | ..... | ..... |
| 304 | Gobind Lal | 1 | 1 | Mahājan ..... | ..... | ..... | .. | ..... | ..... |
| 305 | Gobind Rām | 2 | 2 | Brāhman (2) ..... | ..... | ..... | .. | ..... | ..... |
| 306 | Gomati | 1 | 1 | ..... | ..... | ..... | 1 | Brāhman ..... | ..... |
| 307 | Gondal | 3 | 3 | ..... | ..... | ..... | 3 | ..... | Dogar. |
| 308 | Gopālā | 6 | 6 | Mahājan, Kahār, Gōjar (2). | ..... | Brāhman | 1 | Bhāt ..... | ..... |
| 309 | Gopālī | 2 | 2 | ..... | ..... | ..... | 2 | Rājput (2) .. | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | FEMALE. | | | |
|----------------|---------------|---|----------------------------|--|-----------|-----------|---|---------|-----------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | | | |
| | | | No. of times occurring. | Hindu. | Musalman. | Children. | No. of times occurring. | Hindu. | Musalman. | |
| | | | | | | | | | | |
| 310 | Gopī | 2 | Rājput, Brāh- man. | ..... | ..... | .. | ..... | ..... |  |  |
| 311 | Gordhan | 1 | Mahājan ..... | ..... | ..... | .. | ..... | ..... |  |  |
| 312 | Gormukh | 2 | Lohār (2) ..... | ..... | ..... | .. | ..... | ..... |  |  |
| 313 | Gagan | 1 | Mahājan ..... | ..... | ..... | .. | ..... | ..... |  |  |
| 314 | Gulāb | 10 | Gōjar (2), Jhinwar. | Rāin (4), Jogī, Pathān, Do- gar. | ..... | .. | ..... | ..... |  |  |
| 315 | Gulābā | 2 | Kambo, Kum- hār. | ..... | ..... | .. | ..... | ..... |  |  |
| 316 | Gulāb Devī .. | 1 | ..... | ..... | ..... | 1 | Brāhman ..... | ..... |  |  |
| 317 | Gulābī | 17 | ..... | ..... | ..... | 17 | Bādhi (2), Ma- hājan (3), Māli (4), Kalāl, Brāh- man (3), Sikh, Kam- bo, Jhinwar. | Rājput. | | |
| 318 | Gulzārī | 1 | Thatherā ..... | ..... | ..... | .. | ..... | ..... |  |  |
| 319 | Ganā | 1 | ..... | Dogar ..... | ..... | .. | ..... | ..... |  |  |
| 320 | Gāngā | 1 | Chūhrā ..... | ..... | ..... | .. | ..... | ..... |  |  |
| 321 | Gunī | 1 | Bādhi ..... | ..... | ..... | .. | ..... | ..... |  |  |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|----------------|--------------|---------------------------------------|---|----------------------|--------------|-------------------------|----------------------------|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. |
| 341 | Hardwari | 1 | ..... | ..... | ..... | 1 | Kambo | ..... |
| 342 | Hari Ram | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 343 | Hari Saran | 1 | Bráhmañ | ..... | ..... | .. | ..... | ..... |
| 344 | Harjas | 1 | Bráhmañ | ..... | ..... | .. | ..... | ..... |
| 345 | Har Kanwar | 3 | ..... | ..... | ..... | 3 | Gójar (3) | ..... |
| 346 | Har Lal | 1 | Ját | ..... | ..... | .. | ..... | ..... |
| 347 | Harnám | 8 | Baniyá, Mahá- jan (2), Ráj- pút, Lohár, Gójar. | ..... | Kambo, Gójar | .. | ..... | ..... |
| 348 | Harnámi | 1 | ..... | ..... | ..... | 1 | Mahájan | ..... |
| 349 | Harnám Singh | 1 | Rájpút | ..... | ..... | .. | ..... | ..... |
| 350 | Harnámi | 1 | ..... | ..... | ..... | 1 | Mahájan | ..... |
| 351 | Harsaróp | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 352 | Harwá | 1 | Bráhmañ | ..... | Ját | .. | ..... | ..... |
| 353 | Hashmat | 1 | ..... | ..... | ..... | 1 | ..... | ..... |
| 354 | Hasná | 2 | ..... | Ráin, Dom | ..... | .. | ..... | ..... |
| 355 | Hasni | 4 | ..... | Shekh, Dogar (3). | ..... | 2 | ..... | ..... |
| 356 | Hassan | 4 | ..... | Dogar | ..... | .. | ..... | ..... |
| 357 | Hastá | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 358 | Haṭṭlá | 1 | Chamnár | ..... | ..... | .. | ..... | ..... |

Juláhá.
Juláhá, Nát.
.....

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | |
|----------------|---------------------|---------------------------------------|----------------------------|-----------------------------|---------------|-------------------------|--|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | | Hindu. | Musalman. |
| | | | Hindu. | Musalman. | Children. | | | |
| 378 | 'idā | 4 | ..... | Shekh, Barhāi, Rāin | ..... | .. | ..... | ..... |
| 379 | Ilāhiā..... | 3 | ..... | Rāin (2), Dom. | ..... | .. | ..... | ..... |
| 380 | Ilāhiā Shāh | 1 | ..... | Faqir ..... | ..... | .. | ..... | ..... |
| 381 | Ilāhi Bakhsh | 2 | ..... | Rāin (2) ..... | ..... | .. | ..... | ..... |
| 382 | Ilāyachi Nāth | 1 | Jogī ..... | ..... | ..... | .. | ..... | ..... |
| 383 | Imām Bakhsh | 6 | ..... | Rāin (3), Shekh (2), Julāhā | ..... | .. | ..... | ..... |
| 384 | Indar | 1 | ..... | ..... | Sikh ..... | .. | ..... | ..... |
| 385 | Indrū | 1 | Brāhman ..... | ..... | ..... | .. | ..... | ..... |
| 386 | īshar | 1 | Sikh ..... | ..... | ..... | .. | ..... | ..... |
| 387 | 'ishqū | 1 | Chammār ..... | ..... | ..... | .. | ..... | ..... |
| 388 | Jabhar | 1 | Mahājan ..... | ..... | ..... | .. | ..... | ..... |
| 389 | Jabri | 1 | ..... | ..... | ..... | 1 | ..... | Jogī. |
| 390 | Jabro | 1 | ..... | ..... | ..... | 1 | ..... | Dhobī. |
| 391 | Jaddā | 1 | Thaṭherā ..... | ..... | ..... | .. | ..... | ..... |
| 392 | Jagādhrī | 1 | ..... | ..... | Mahājan ..... | .. | ..... | ..... |
| 393 | Jagdis | 2 | Brāhman (2) ..... | ..... | ..... | .. | ..... | ..... |
| 394 | Jaggū..... | 1 | Chammār ..... | ..... | ..... | .. | ..... | ..... |
| 395 | Jai Devī | 7 | ..... | ..... | ..... | 7 | Jhinwar, Rāj-pūt, Brāhman (3), Mālī (2). | ..... |

| | | | | | | | | |
|-----|--------------------|----|--|----------------------|-------------------------------|----|--|-------|
| 396 | Jai Mall | 3 | Rájpút, Jhinnar, Chamwar, Chamwar, Baniyá (2), Ját, Bráhma- man, Gújar. Rájpút ..... | ..... | ..... | .. | ..... | ..... |
| 397 | Jai Rám | 5 | Baniyá (2), Ját, Bráhma- man, Gújar. Rájpút ..... | ..... | ..... | .. | ..... | ..... |
| 398 | Jai Singh | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 399 | Jammón | 1 | Ráin ..... | ..... | ..... | .. | ..... | ..... |
| 400 | Jamná | 6 | Bráhma (2), Mahájan Mahájan Mahájan | ..... | Bádhí, Mahá- jan, Gađarriá | .. | ..... | ..... |
| 401 | Jamná Dás .. | 2 | Bráhma, Mahájan | ..... | ..... | .. | ..... | ..... |
| 402 | Jamni | 19 | ..... | ..... | ..... | 19 | Bádhí, Pádhá, Bráhma (6), Máli (3), Mahájan, Baniyá, Chhimbí, Rájpút, Kum- hár, Kambo, Chammár, Gađarriá. | ..... |
| 403 | Janamí | 1 | ..... | ..... | ..... | 1 | Máli ..... | ..... |
| 404 | Jánan | 6 | ..... | ..... | ..... | 6 | Máli, Chóhriá, Baniyá, Gú- jar (3) | ..... |
| 405 | Jání | 4 | Gújar | Qureshi, Ráin (2) | ..... | .. | ..... | ..... |
| 406 | Jánki | 6 | Mahájan, Bráhma. | ..... | ..... | 4 | Bráhma, Bhát, Baniyá (2) | ..... |
| 407 | Ján Muham- mad. | 1 | ..... | Shekh ..... | ..... | .. | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | FEMALE. | | |
|----------------|-----------------|---|-----------------------------|------------|-----------|--------|---|----------------------------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | Hindu. | | Musalman. | |
| | | | | | | | | | |
| 408 | Janní | 3 | Kambo ..... | ..... | ..... | 2 | Mahájan, Bráhma. | ..... |  |
| 409 | Jáno | 1 | ..... | ..... | ..... | 1 | ..... | Juláhá | |
| 410 | Ján Singh | 1 | Jhinwar ..... | ..... | ..... | .. | ..... | ..... |  |
| 411 | Jasman | 1 | Pádhá ..... | ..... | ..... | .. | ..... | ..... |  |
| 412 | Jasso | 6 | ..... | ..... | ..... | 6 | Bádhí, Málí (2), Jhinwar, Chóhrrá, Chammár | ..... |  |
| 413 | Jassó | 1 | Gadarriá ..... | ..... | ..... | .. | ..... | ..... |  |
| 414 | Jaswant | 2 | Rájpút (2) .. | ..... | ..... | .. | ..... | ..... |  |
| 415 | Játí | 1 | Gadarriá ..... | ..... | ..... | .. | ..... | ..... |  |
| 416 | Jauhrá | 2 | Málí | Ráin ..... | ..... | .. | ..... | ..... |  |
| 417 | Jauhrí | 2 | Káith, Cham- már. | ..... | ..... | .. | ..... | ..... |  |
| 418 | Jawáhir | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |  |
| 419 | Jawáhirá | 5 | Gójar (3), Chammár(2) | ..... | ..... | .. | ..... | ..... |  |
| 420 | Jawáhirí | 7 | ..... | ..... | ..... | 7 | Málí (3), Jhin- war, Sunár, Chammár (2). | ..... |  |
| 421 | Jawálá | 1 | Tarkhán ..... | ..... | ..... | .. | ..... | ..... |  |

| | | | | | | | | | |
|-----|-------------|----|-----|-----|-------------------------|------------------------|-----|--|---|
| 422 | Jawālf | 1 | ... | ... | ... | ... | 1 | Bráhmaṇ | ..... |
| 423 | Jawáná | 1 | ... | ... | ... | ... | ... | ..... | ..... |
| 424 | Jebá | 1 | ... | ... | Shekh | ..... | ... | ..... | ..... |
| 425 | Jeban | 1 | ... | ... | ..... | ..... | 1 | ..... | Rájpút. |
| 426 | Jebi | 1 | ... | ... | ..... | ..... | 1 | ..... | Shekh. |
| 427 | Jebo | 5 | ... | ... | ..... | ..... | 5 | ..... | Dhobi, Ráin, Jogí (2), Mí- rási, Shekh. |
| 428 | Jethá | 1 | ... | ... | Chammár | ..... | 1 | Chammár | ..... |
| 429 | Jethí | 1 | ... | ... | ..... | ..... | ... | ..... | ..... |
| 430 | Jhagrá | 2 | ... | ... | Kahár, Gújar | ..... | ... | ..... | ..... |
| 431 | Jhandá | 3 | ... | ... | Dom, Dogar(2) | ..... | ... | ..... | ..... |
| 432 | Jhandi Sháh | 1 | ... | ... | Faqir | ..... | ... | ..... | ..... |
| 433 | Jhandó | 9 | ... | ... | ..... | ..... | 9 | ..... | Ráin, Juláhá, Dom, Dogar (6). |
| 434 | Jhandú | 2 | ... | ... | Pathán, Dogar | ..... | ... | ..... | ..... |
| 435 | Jhárú | 2 | ... | ... | Mahájan, Ga- darriá. | ..... | ... | ..... | ..... |
| 436 | Jhotí | 2 | ... | ... | ..... | ..... | 2 | Gújar, Cham- már. | ..... |
| 437 | Jhoto | 5 | ... | ... | ..... | ..... | 5 | Gújar (3), Thin- war, Cham- már. | ..... |
| 438 | Jiá | 1 | ... | ... | Lohár | ..... | 1 | ..... | Dogar. |
| 439 | Jián | 1 | ... | ... | ..... | ..... | 1 | Cháhrá | ..... |
| 440 | Jijo | 1 | ... | ... | ..... | ..... | ... | ..... | ..... |
| 441 | Jigar | 2 | ... | ... | Gújar, Jhinwar | ..... | ... | ..... | ..... |
| 442 | Jimón | 2 | ... | ... | ..... | Ráin (2) | 6 | ..... | Ráin (5), Ju- láhá. |
| 443 | Jiná | 10 | ... | ... | ..... | Ráin (2), Sunár (2) | 1 | ..... | Dogar |
| 444 | Jinán | 1 | ... | ... | Sikh | ..... | ... | ..... | ..... |
| 445 | Jindá | 1 | ... | ... | ..... | ..... | ... | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | | |
|----------------|----------------|---|----------------------------|----------------|---------------|----------------------------|--|---|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | | Hindu. | Musalman. |
| 446 | Jindān | 2 | ..... | ..... | ..... | 2 | Chhimbī, Bādhi | ..... |  |
| 447 | Jindā Singh .. | 1 | Sikh ..... | ..... | ..... | 1 | ..... | Dogar | |
| 448 | Jindō | 1 | ..... | ..... | ..... | 2 | Brāhman | Dogar | |
| 449 | Jini | 2 | ..... | Shekh, Julāhā. | ..... | 8 | Sikh, Gōjar ... | Julāhā, Dom, Dogar (3), Nīlgar. | |
| 450 | Jinōi | 2 | ..... | ..... | ..... | 8 | ..... | ..... |  |
| 451 | Jio | 8 | ..... | ..... | ..... | 8 | ..... | ..... |  |
| 452 | Jitā | 1 | Jāt ..... | ..... | ..... | 1 | ..... | ..... |  |
| 453 | Jitōrā | 1 | Mālī ..... | ..... | ..... | 1 | ..... | ..... |  |
| 454 | Jiwā | 1 | Brāhman ..... | ..... | ..... | 1 | ..... | ..... |  |
| 455 | Jiwan | 4 | Bādhi, Brāh- man (2). | Rāin ..... | ..... | 4 | ..... | ..... |  |
| 456 | Jiwanā | 2 | Gadarriā ..... | ..... | Jhinwar | 2 | Rājput, Mahā- jan, Baniyā, Sunār, Kum- hār, Kambo, Chammār(5), Jāt, Brāh- man, Chūhrā, Gōjar (4). | Julāhā, Rāin (5), Dogar (3), Shekh. | |
| 457 | Jiwani | 28 | ..... | ..... | ..... | 28 | ..... | ..... |  |

| | | | | | | | | | |
|-----|----------------|----|-----|--|-------------------------|---------------|-----|---|--------------|
| 458 | Jiwan Singh... | 3 | 3 | Sikh, Rājput. | ..... | Jāt..... | ... | ..... | ..... |
| 459 | Jiwāyyā | 1 | 1 | Brāhman ..... | ..... | ..... | ... | ..... | ..... |
| 460 | Jīwī | 4 | ... | ..... | ..... | ..... | 4 | Brāhman, Ba- ni,ā, Mahā- jan. | ..... |
| 461 | Jot Rām | 1 | 1 | Jāt ..... | ..... | ..... | ... | ..... | ..... |
| 462 | Jotā | 1 | 1 | Jāt ..... | ..... | ..... | ... | ..... | ..... |
| 463 | Jumman | 1 | 1 | Chammār ..... | ..... | ..... | ... | ..... | ..... |
| 464 | Jummani | 2 | ... | ..... | ..... | ..... | 2 | Chammār | Rāin |
| 465 | Junnā | 1 | 1 | Kumbhār ..... | ..... | ..... | ... | ..... | ..... |
| 466 | Jūnā | 1 | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 467 | Kabīrī | 1 | 1 | ..... | ..... | Gūjar | 1 | ..... | Mīrāsī |
| 468 | Kādū | 2 | 2 | ..... | ..... | ..... | ... | ..... | ..... |
| 469 | Kāhnā | 15 | 15 | Mahājan, Jāt, Sunār, Gūjar, Nāt, Gūjar, Lohār, Kum- hār, Kambo, Jhinwar Chammār(4) | Rāin, Julāhā | Chammār ..... | ... | ..... | ..... |
| 470 | Kahndal | 1 | 1 | ..... | Dogar ..... | ..... | 13 | Mālī (3), Bādhi (2), Kumhār, Brāhman(2), Kambo, Chammār, Sunār, Gū- jar, Jhinwar. | ..... |
| 471 | Kahnī | 13 | ... | ..... | ..... | ..... | ... | ..... | ..... |
| 472 | Kahno | 7 | ... | ..... | ..... | ..... | 7 | Bādhi, Rājput, Brāhman, Mālī, Mahā- jan, Gūjar, Jhinwar. | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | FEMALE. | | | |
|----------------|---------------|---------------------------------------|----------------------------|--|-------------------------------|--------------------------------|----------------------------|--|-----------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | | | |
| | | | No. of times occurring. | Hindu. | Musalman. | Children. | No. of times occurring. | Hindu. | Musalman. | |
| | | | | | | | | | | |
| 473 | Kākā | 2 | 2 | Tarkhān, Baniyā. | ..... | ..... | .. | ..... | ..... |  |
| 474 | Kāki... .. | 3 | .. | ..... | ..... | ..... | 3 | Mahājan (3) ... | ..... |  |
| 475 | Kāko | 6 | .. | ..... | ..... | ..... | 6 | Mahājan, Gūjar, Brāhman (2), Gaḍarriā, Thatherā. | ..... |  |
| 476 | Kālī | 2 | .. | ..... | ..... | ..... | 2 | Baniyā, Gūjar. | ..... |  |
| 477 | Kālū | 9 | 9 | Bādhi, Thatherā. | Julāhā, Shekh, Rāin(3), Jogī. | Baniyā ..... | .. | ..... | ..... |  |
| 478 | Kālū | 16 | 16 | Bādhi, Gaḍarriā, Māli (2), Tarkhān, Brāhman (2), Lohār, Gūjar (5). | Dogar | Māli, Gūjar ... | .. | ..... | ..... |  |
| 479 | Kālwa | 1 | 1 | Jhinwar ..... | ..... | ..... | .. | ..... | Pathān. | |
| 480 | Kāmtā | 2 | .. | ..... | ..... | ..... | 2 | ..... | ..... |  |
| 481 | Kāmtī | 1 | .. | ..... | ..... | ..... | 1 | Thatherā ..... | ..... |  |
| 482 | Kanhāyā | 11 | 11 | Mahājan, Rājput, Brāhman (2), Lohār, Kālāl. | ..... | Māli, Gaḍarriā Kumbhār, Gūjar. | .. | ..... | ..... |  |

| | | | | | | | | |
|-----|--------------------|-------|--------------------------------|-------|-------|---|---------------|-------|
| 483 | Kánhlí | 1 | Thatherá | | | 1 | Chammár | |
| 484 | Kañwar | 1 | Gūjar | | | 1 | | |
| 485 | Kañwará | 1 | | | | 1 | Jogí. | |
| 486 | Kanyán | 1 | | | | 1 | Rájpút | |
| 487 | Kapūri | 1 | | | | 1 | | |
| 488 | Kapūriá | 3 | Baniyá | | | 1 | | |
| 489 | Karāli | 1 | Gūjar | | | 1 | | |
| 490 | Karam Bakhsh | 10 | | | | 1 | | |
| 491 | Karam Chand. | 2 | | | | 1 | | |
| 492 | Karam Singh. | 1 | | | | 1 | | |
| 493 | Kariman | 9 | | | | 1 | | |
| 494 | Karim Bakhsh | 3 | | | | 1 | | |
| 495 | Karimūn | 1 | | | | 1 | | |
| 496 | Karmá | 3 | Mālī | | | 1 | | |
| 497 | Karmī | 1 | | | | 1 | | |
| 498 | Karno | 1 | | | | 1 | | |
| 499 | Kartār Singh. | 1 | Rájpūt | | | 1 | | |
| 500 | Kasáb | 1 | | | | 1 | | |
| 501 | Kāshī Rām .. | 2 | Bráhmañ | | | 1 | | |
| 502 | Kashumbari... | 3 | Bráhmañ, Ráj- pūt, Jhinwar. | | | 1 | | |
| 503 | Kashumbari Das. | 2 | Bráhmañ, Jogí | | | 1 | | |
| 504 | Kāti | 1 | | | | 1 | | |
| 505 | Kaulā Sháh .. | 1 | Faqir | | | 1 | | |
| 506 | Kaurí | 8 | | | | 1 | | |
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| 675 | | | | | | 1 | | |
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| 677 | | | | | | 1 | | |
| 678 | | | | | | 1 | | |
| 679 | | | | | | 1 | | |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | FEMALE. | | | |
|----------------|--------------------|---------------------------------------|----------------------------|-------------------|------------------|-----------|----------------------------|---------|-----------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | | | |
| | | | No. of times occurring. | Hindu. | Musalman. | Children. | No. of times occurring. | Hindu. | Musalman. | |
| 507 | Kawwī | 1 | ..... | ..... | ..... | 1 | Chammār ..... | ..... |  |  |
| 508 | Kesar..... | 3 | ..... | ..... | ..... | 3 | Kahār, Gōjar (2). | ..... |  |  |
| 509 | Kewal | 3 | 3 | Brāhman | Brāhman, Baniyā. | .. | ..... | ..... |  |  |
| 510 | Kewalā | 1 | ..... | ..... | ..... | .. | ..... | ..... |  |  |
| 511 | Kewālī | 1 | ..... | ..... | ..... | 1 | Brāhman ..... | ..... |  |  |
| 512 | Kewāl Rām | 1 | 1 | Brāhman ..... | ..... | .. | ..... | ..... |  |  |
| 513 | Khairātān..... | 1 | ..... | ..... | ..... | 1 | ..... | Mīrāsī. | | |
| 514 | Khairātī | 3 | ..... | Rāin, Nāi, Shekh. | ..... | .. | ..... | ..... |  |  |
| 515 | Kharkū | 3 | 3 | Rājput, Kāith. | Gōjar ..... | .. | ..... | ..... |  |  |
| 516 | Khatto | 1 | ..... | ..... | ..... | 1 | ..... | Dogar. | | |
| 517 | Khayālī | 1 | 1 | Jāt ..... | ..... | .. | ..... | ..... |  |  |
| 518 | Khemi | 1 | ..... | ..... | ..... | 1 | Chōhrā ..... | ..... |  |  |
| 519 | Khemo | 3 | ..... | ..... | ..... | 3 | Jhinwar (2), Nimakgar. | ..... |  |  |
| 520 | Khojā | 1 | 1 | Gōjar ..... | ..... | .. | ..... | ..... |  |  |
| 521 | Khudā Bakhsh | 2 | ..... | Rāin, Gōjar ..... | ..... | .. | ..... | ..... |  |  |
| 522 | Khushiā | 1 | ..... | ..... | Kumhār ..... | .. | ..... | ..... |  |  |
| 523 | Khushi Rām | 2 | ..... | Gōjar (2) ..... | ..... | .. | ..... | ..... |  |  |
| 524 | Khwājā | 1 | ..... | Dogar ..... | ..... | .. | ..... | ..... |  |  |

| | | | | | | | | |
|-----|-----------|----|----|--|-------|---------------------------|--|--------------|
| 525 | Khwájá | 1 | 1 | ..... | ..... | ..... | ..... | ..... |
| | Bakhsh | | | | | | | |
| 526 | Kimá | 5 | 1 | ..... | ..... | ..... | ..... | Ráin (4). |
| 527 | Kimí | 1 | 1 | ..... | ..... | ..... | ..... | Lohár. |
| 528 | Kimá | 2 | 1 | ..... | ..... | ..... | ..... | Ráin, Shekh. |
| 529 | Kimú | 1 | 1 | ..... | ..... | ..... | ..... | ..... |
| 530 | Kirpá | 7 | 7 | Bráhma- n, (2), Lohár, Jhin- war. | ..... | Bráhma- n, Chammár. | ..... | ..... |
| 531 | Kirpá Rám | 4 | 4 | Bráhma- n (2), Káith, Ba- niyá | ..... | ..... | ..... | ..... |
| 532 | Kirpí | 15 | .. | ..... | ..... | ..... | Bráhma- n (7), Máli (3), Gaḍarriá (2), Sunár, Ma- hajan, Káith. | ..... |
| 533 | Kirpo | 1 | .. | ..... | ..... | ..... | Bráhma- n | ..... |
| 534 | Kishn Lál | 2 | 2 | Bráhma- n (2)... | ..... | ..... | ..... | ..... |
| 535 | Kishná | 2 | 2 | Bráhma- n, Ma- hajan | ..... | ..... | ..... | ..... |
| 536 | Kishní | 6 | .. | ..... | ..... | ..... | Máli (2), Ma- hajan, Bráh- man (2), Chohrá | ..... |
| 537 | Kishno | 1 | .. | ..... | ..... | ..... | Máli | ..... |
| 538 | Kiwáriá | 6 | 6 | Jhinwar (2), Gójar, Cham- már | ..... | Jhinwar, Chammár | ..... | ..... |
| 539 | Koto | 1 | .. | ..... | ..... | ..... | Jhinwar | ..... |
| 540 | Kodá | 2 | 2 | ..... | ..... | ..... | ..... | ..... |
| 541 | Kolí | 1 | .. | ..... | ..... | ..... | Rájpát | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | | |
|----------------|---------------------|---------------------------------------|----------------------------------|-------------|-----------------------|-------------------------|--|----------------------------|------------------|
| | | | CASTES IN WHICH OCCURRING. | | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | | Hindu. | Musalman. |
| 542 | Koká | 1 | Máli ..... | ..... | ..... | 1 | ..... | ..... | Jogi. |
| 543 | Kokí | 1 | Bráhmañ ..... | ..... | ..... | 1 | ..... | ..... | ..... |
| 544 | Kuljas | 1 | Mahájan ..... | ..... | ..... | 1 | ..... | ..... | ..... |
| 545 | Kunjá | 1 | ..... | ..... | ..... | 1 | Jhinwar ..... | ..... | ..... |
| 546 | Kunjlo | 1 | ..... | ..... | ..... | 1 | ..... | ..... | ..... |
| 547 | Kundan..... | 7 | Káith, Bráhmañ, Baniyá, Mahájan. | ..... | Rájpút, Máli (2). | ..... | ..... | ..... | ..... |
| 548 | Kundi | 2 | Mahájan ..... | ..... | Mahájan ..... | ..... | ..... | ..... | ..... |
| 549 | Kurá | 3 | Gújar, Jhinwar | Dogar ..... | ..... | 6 | Bráhmañ, Choh-rá, Gújar (2), Chamnár (2) | ..... | ..... |
| 550 | Kur Deí | 6 | ..... | ..... | ..... | 1 | Gújar ..... | ..... | ..... |
| 551 | Kusli | 1 | ..... | ..... | ..... | 2 | Máli, Kalál .. | ..... | ..... |
| 552 | Lachhmañ .. | 4 | Káith, Gadarríá ..... | ..... | Gadarríá, Gújar ..... | ..... | ..... | ..... | ..... |
| 553 | Lachhmañí .. | 2 | ..... | ..... | ..... | 2 | ..... | ..... | ..... |
| 554 | Lachhmañí Ná-ráyan. | 1 | Bráhmañ ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| 555 | Láđí | 2 | ..... | ..... | ..... | 2 | Chamnár, Gú-jáñ. | ..... | ..... |
| 556 | Ládo | 6 | ..... | ..... | ..... | 6 | Chamnár ..... | ..... | Ráin (4), Dogar. |

| | | | | | | | |
|-----|-------------------|---|---------------------------|-------|-------|-------|-------|
| 557 | Laeqá | 1 | Kambo ..... | ..... | ..... | ..... | ..... |
| 558 | Lahná Singh | 1 | Rájpút ..... | ..... | ..... | ..... | ..... |
| 559 | Lakkhá | 2 | Chammár ..... | ..... | ..... | ..... | ..... |
| 560 | Lakkhú | 1 | Gújar ..... | ..... | ..... | ..... | ..... |
| 561 | Lál Dás | 2 | Bairági ..... | ..... | ..... | ..... | ..... |
| 562 | Lál Deí | 1 | ..... | ..... | ..... | ..... | ..... |
| 563 | Lál Sháh | 1 | Jogi ..... | ..... | ..... | ..... | ..... |
| 564 | Lál Singh | 1 | Rájpút ..... | ..... | ..... | ..... | ..... |
| 565 | Lálú | 1 | Máli ..... | ..... | ..... | ..... | ..... |
| 566 | Lekhráj | 1 | Thatherá ..... | ..... | ..... | ..... | ..... |
| 567 | Lekhú | 1 | Gadarriá ..... | ..... | ..... | ..... | ..... |
| 568 | Lolá | 1 | Mahájan ..... | ..... | ..... | ..... | ..... |
| 569 | Madári | 1 | Jogi ..... | ..... | ..... | ..... | ..... |
| 570 | Maddo | 1 | ..... | ..... | ..... | ..... | Ráin. |
| 571 | Mádhó Rám | 1 | Bráhma ..... | ..... | ..... | ..... | ..... |
| 572 | Mádhú | 1 | Bráhma ..... | ..... | ..... | ..... | ..... |
| 573 | Mahábír | 1 | ..... | ..... | ..... | ..... | ..... |
| 574 | Mahá Kanwar | 5 | ..... | ..... | ..... | ..... | ..... |
| 575 | Maheli | 1 | ..... | ..... | ..... | ..... | ..... |
| 576 | Máhlí | 1 | ..... | ..... | ..... | ..... | ..... |
| 577 | Máhtábá | 2 | Lohár, Cham- már. .... | ..... | ..... | ..... | ..... |
| 578 | Máhtábí | 3 | ..... | ..... | ..... | ..... | ..... |
| 579 | Maidán | 2 | ..... | ..... | ..... | ..... | ..... |
| 580 | Majdan | 2 | ..... | ..... | ..... | ..... | ..... |
| 581 | Majro | 1 | ..... | ..... | ..... | ..... | ..... |
| 582 | Mákhá | 1 | ..... | ..... | ..... | ..... | ..... |
| 583 | Makhdúm | 1 | Dogar ..... | ..... | ..... | ..... | ..... |
| 584 | Makhtlí | 1 | Dogar ..... | ..... | ..... | ..... | ..... |
| 585 | Makkábír | 2 | ..... | ..... | ..... | ..... | ..... |
| 586 | Makkú | 1 | ..... | ..... | ..... | ..... | ..... |
| 587 | Makundá | 1 | Chammár ..... | ..... | ..... | ..... | ..... |
| | | | Mahájan ..... | ..... | ..... | ..... | ..... |

TABLE I—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | No. of times occurring. | FEMALE. | |
|----------------|----------------|---------------------------------------|--|---------------|-----------------|----------|--------------------------------------|----------------------------|--|
| | | | CASTES IN WHICH OCCURRING. | | | Children | | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Hindu. | | | Musalman. | |
| 588 | Máldi Singh... | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |  |
| 589 | Máli | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |  |
| 590 | Máman | 5 | ..... | Ráin (2)..... | ..... | 3 | ..... | Ráin (3). | |
| 591 | Mám Ráj | 1 | ..... | ..... | Rájpút ..... | .. | ..... | ..... |  |
| 592 | Mámón | 2 | ..... | Dogar ..... | ..... | .. | ..... | ..... |  |
| 593 | Máná | 1 | Kumhár..... | ..... | ..... | .. | ..... | ..... |  |
| 594 | Mánan | 1 | ..... | ..... | ..... | 1 | ..... | Faqr. | |
| 595 | Mangal | 19 | Jhinwar (2), Gađarriá, Máli (3), Jogí, Gújar (2), Ba- niyá, Mahá- jan, Rájpút, Bráhma, Tarkhán, Kumhár, Chammár, Chúhrá. | ..... | Máli, Ját ..... | .. | ..... | ..... |  |
| 596 | Mangalá | 1 | ..... | ..... | ..... | 1 | Bráhma ..... | ..... |  |
| 597 | Mangalán | 4 | ..... | ..... | ..... | 4 | Kumhár, Jhin- war (2), Chúhrá. | ..... |  |

| 598 | Mangali..... | 15 | ... | ..... | ..... | ..... | ..... | 15 | Badhi, Bráhma- man, Málí (3), Mabájan, Ka- hár (2), Jhin- war, Cham- már (2), Gújar, Chúhrá. Chammár | Juláhá. |
|-----|----------------|----|-----|-------|-------|-------|--|-----|---|---------------|
| 599 | Mangalo | 1 | ... | ..... | ..... | ..... | ..... | 1 | ..... | ..... |
| 600 | Mangal | 1 | 1 | ..... | ..... | ..... | ..... | ... | ..... | ..... |
| 601 | Mangat | 1 | 1 | ..... | ..... | ..... | Bráhma | ... | ..... | ..... |
| 602 | Mangná..... | 1 | 1 | ..... | ..... | ..... | ..... | ... | ..... | ..... |
| 603 | Mango | 1 | ... | ..... | ..... | ..... | Jhinwar..... | 1 | Jhinwar..... | ..... |
| 604 | Mangtá | 2 | 2 | ..... | ..... | ..... | ..... | ... | ..... | ..... |
| 605 | Mangti | 2 | ... | ..... | ..... | ..... | ..... | 2 | Chammár (2) .. | ..... |
| 606 | Mangd | 1 | 1 | ..... | ..... | ..... | ..... | ... | ..... | ..... |
| 607 | Máni | 2 | ... | ..... | ..... | ..... | ..... | 2 | Málí, Bráhma | ..... |
| 608 | Mankaur | 1 | ... | ..... | ..... | ..... | ..... | 1 | Gújar..... | ..... |
| 609 | Máno | 2 | ... | ..... | ..... | ..... | ..... | 2 | Gadarriá, Málí | ..... |
| 610 | Manohari | 2 | ... | ..... | ..... | ..... | ..... | 2 | Bráhma, Ba- niyá. | ..... |
| 611 | Mán Singh ... | 2 | 2 | ..... | ..... | ..... | ..... | ... | ..... | ..... |
| 612 | Manshá Deví.. | 2 | ... | ..... | ..... | ..... | ..... | 2 | Baniyá, Bráhma- man. | ..... |
| 613 | Mansni | 1 | 1 | ..... | ..... | ..... | ..... | ... | ..... | ..... |
| 614 | Manso | 1 | ... | ..... | ..... | ..... | ..... | 1 | Baniyá ..... | ..... |
| 615 | Mándni | 1 | 1 | ..... | ..... | ..... | ..... | ... | ..... | ..... |
| 616 | Manzúr | 1 | 1 | ..... | ..... | ..... | Dogar..... | ... | ..... | ..... |
| 617 | Mará | 1 | 1 | ..... | ..... | ..... | Ráin ..... | ... | ..... | ..... |
| 618 | Mári | 1 | ... | ..... | ..... | ..... | ..... | 1 | ..... | ..... |
| 619 | Marian | 2 | ... | ..... | ..... | ..... | ..... | 2 | Bráhma ..... | ..... |
| 620 | Márá | 8 | 8 | ..... | ..... | ..... | Lohár, Ráin (2), Shekh | ... | ..... | Ráin, Juláhá. |
|  |  |  |  | ..... | ..... | ..... | Jhinwar, Bráhma- man, Gadar- riá, Bádhi. | ... | ..... | ..... |

TABLE I—continued.

| Serial Number. | NAME. | No. of times occurring in 2946 names. | MALE. | | | | No. of times occurring. | FEMALE. | | |
|----------------|-----------------|---------------------------------------|--|-----------|-------|-----------|-------------------------|---------------------------------|---------------|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | Children. | | CASTES IN WHICH OCCURRING. | Hindu. | Musalman. |
| | | | Hindu. | Musalman. | | | | | | |
| 621 | Masániá..... | 3 | Rájpút, Kumhár. | ..... | ..... | ..... | .. | ..... | ..... | ..... |
| 622 | Masitá | 2 | ..... | ..... | ..... | ..... | 2 | ..... | Shekh, Ráin. | ..... |
| 623 | Mastí..... | 2 | ..... | ..... | ..... | ..... | 2 | ..... | Barháí, Ráin. | ..... |
| 624 | Mathrá | 3 | Bráhmañ, Jogí, Mahájan | ..... | ..... | ..... | .. | ..... | ..... | ..... |
| 625 | Mathrí | 4 | ..... | ..... | ..... | ..... | 4 | Baniyá, Mahájan, Jogí, Bráhmañ. | ..... | ..... |
| 626 | Matkan..... | 1 | Rájpút ..... | ..... | ..... | ..... | .. | ..... | ..... | ..... |
| 627 | Matsaddí | 7 | Bráhmañ, Gójar (2), Rájpút, Lohár, Chhimbí, Mahájan. | ..... | ..... | ..... | .. | ..... | ..... | ..... |
| 628 | MatsaddiSingh | 1 | Rájpút ..... | ..... | ..... | ..... | .. | ..... | ..... | ..... |
| 629 | Mauliá Bakhsh | 8 | | | | | .. | | | |
| 630 | Mauliadiá | 1 | | | | | .. | | | |
| 631 | Mawási | 1 | Gójar..... | | | | .. | | | |
| 632 | Máyá Rám .. | 2 | Gójar (2) | | | | .. | | | |

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|-----|---------------|----|----|----------------|---------------|----------|-------|---------|---------|
| 633 | Mīhrā | 3 | 3 | Mahājan | Julāhā | Gūjar | .. | .. | Barhāt. |
| 634 | Mīhr 'Alī | 1 | 1 | | Dogar | | .. | | |
| 635 | Mīhrān | 1 | .. | | | | 1 | | |
| 636 | Mīhrān | 1 | 1 | ..... | ..... | Gūjar | ..... | ..... | ..... |
| 637 | Mīhtarī | 1 | .. | ..... | Rāin (3), Fa- | ..... | 1 | Sunār | ..... |
| 638 | Mīrān Bakhsh. | 8 | 8 | ..... | qir, Julāhā, | ..... | .. | ..... | ..... |
| | | | | | Barhāt, Nāi, | ..... |  |  |  |
| | | | | | Dom. | ..... |  |  |  |
| 639 | Mīrā | 11 | 11 | Māl, Baniyā, | ..... | ..... | .. | ..... | ..... |
| | | | | Mahājan, | ..... | ..... |  |  |  |
| | | | | Gūjar (6), | ..... | ..... |  |  |  |
| | | | | Jhinwar, | ..... | ..... |  |  |  |
| | | | | Chammār. | ..... | ..... |  |  |  |
| 640 | Mīro | 1 | .. | ..... | ..... | ..... | 1 | ..... | Barhāt. |
| 641 | Mīrā | 1 | .. | ..... | ..... | ..... | .. | ..... | ..... |
| 642 | Mobāriā | 1 | .. | Gūjar | ..... | ..... | .. | ..... | ..... |
| 643 | Mohan | 1 | 1 | Thatherā | ..... | ..... | .. | ..... | ..... |
| 644 | Mohanā | 1 | 1 | Mālī | ..... | ..... | .. | ..... | ..... |
| 645 | Mohani | 1 | .. | ..... | ..... | ..... | 1 | Sunār | ..... |
| 646 | Mohkan | 1 | 1 | Gūjar | ..... | ..... | .. | ..... | ..... |
| 647 | Mohrā | 1 | 1 | Mālī | ..... | ..... | .. | ..... | ..... |
| 648 | Molā | 2 | 2 | Tarkhān, Brāh- | ..... | ..... | .. | ..... | ..... |
| | | | | man. | ..... | ..... |  |  |  |
| 649 | Mor Singh | 1 | 1 | ..... | ..... | Thatherā | .. | ..... | ..... |
| 650 | Motī | 3 | 1 | Thatherā | ..... | ..... | 2 | Mahājan | Rāin. |
| 651 | Muftī | 1 | .. | ..... | ..... | ..... | 1 | Gūjar | ..... |
| 652 | Muhammādā | 2 | 2 | ..... | Rāin, Dogar | ..... | .. | ..... | ..... |
| 653 | Muhammad | 1 | 1 | ..... | Julāhā | ..... | .. | ..... | ..... |
| | 'Alī. |  |  | ..... | ..... | ..... |  |  |  |
| 654 | Muhammad | 5 | 5 | ..... | Rāin (3), Do- | ..... | .. | ..... | ..... |
| | Bakhsh |  |  | ..... | gar (2). | ..... |  |  |  |
| 655 | Muhammaddā. | 1 | 1 | ..... | Jogī | ..... | .. | ..... | ..... |

TABLE I—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|----------------|--------------------|---------------------------------------|--|---------------|----------------|-------------------------|----------------------------|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children | | Hindu. | Musalman. |
| 656 | Muhammad Hussain. | 1 | ..... | Ráin ..... | ..... | .. | ..... | ..... |
| 657 | Muhammadt... | 1 | ..... | Gújar ..... | ..... | .. | ..... | ..... |
| 658 | Muhammad Mustaqim. | 1 | ..... | Shekh ..... | ..... | .. | ..... | ..... |
| 659 | Muhammadu... | 1 | ..... | Dogar ..... | ..... | .. | ..... | ..... |
| 660 | Mukh Lal | 1 | Mahájan ..... | ..... | ..... | .. | ..... | ..... |
| 661 | Mukhtári | 3 | ..... | ..... | ..... | 3 | Rájpút (3)..... | ..... |
| 662 | Mukhtíará | 1 | Rájpút ..... | ..... | ..... | .. | Rájpút ..... | ..... |
| 663 | Mukhtíári | 1 | ..... | ..... | ..... | 1 | ..... | ..... |
| 664 | MukhtíárSingh | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |
| 665 | Mulá | 6 | Rájpút ..... | ..... | Baniyá, Gújar. | .. | ..... | ..... |
| | | | Baniyá, Mahá- jan, Bráh- man, Lohár. | ..... | ..... | .. | Baniyá, Mahá- jan. | ..... |
| 666 | Molak | 2 | Kahár, Rájpút. | Ráin, Juláhá. | ..... | 2 | ..... | ..... |
| 667 | Molí | 4 | ..... | ..... | ..... | .. | Bráhmañ ..... | ..... |
| 668 | Mulla | 1 | ..... | Dhobí ..... | ..... | 1 | ..... | ..... |
| 669 | Mulo | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 670 | Mulráj | 2 | Bráhmañ ..... | ..... | ..... | .. | ..... | ..... |
| 671 | Multán | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |
| 672 | Multán Singh. | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | | |
|----------------|----------------|---------------------------------------|---|-------------|-----------------------------|-------------------------|---------------------------------|-----------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. | |
| | | | | | | | | | |
| 697 | Naino | 1 | ..... | ..... | ..... | 1 | Rájpút ..... | ..... |  |
| 698 | Najabu'ddín... | 1 | ..... | Faqir ..... | ..... | .. | ..... | ..... |  |
| 699 | Najitban..... | 1 | ..... | ..... | ..... | 1 | ..... | Shekh | |
| 700 | Najísan | 1 | ..... | ..... | ..... | 1 | ..... | Ráin | |
| 701 | Naká | 2 | Mahájan, Gó-jar. | ..... | ..... | .. | ..... | ..... |  |
| 702 | Nakí | 2 | ..... | ..... | ..... | 2 | Báchi, Mahájan | ..... |  |
| 703 | Nának | 10 | Káith, Máli (3), Mahájan, Tarkhán, Lohár. | ..... | Rájpút, Thatherá, Cham-már. | .. | ..... | ..... |  |
| 704 | Nānan | 1 | ..... | ..... | ..... | 1 | ..... | Juláhá | |
| 705 | Nandá | 4 | Mahájan, Bráhmañ, Cham-már. | ..... | Kambo ..... | .. | ..... | ..... |  |
| 706 | Nandi | 7 | ..... | ..... | ..... | 7 | Máli (4), Mahájan, Bráhmañ (2). | ..... |  |
| 707 | Nandi Rám .. | 1 | Bráhmañ ..... | ..... | ..... | .. | Gójar ..... | ..... |  |
| 708 | Nand Kanwar. | 1 | ..... | ..... | ..... | 1 | Nái, Gójar, (2), Jhinwar. | ..... |  |
| 709 | Nando | 4 | ..... | ..... | ..... | 4 | ..... | ..... |  |

| | | | | | | | | | |
|-----|----------------|----|---|---------------|-------|----|--|-------|--|
| 710 | Nand Rām ... | 1 | Jāt..... | ..... | ..... | .. | ..... | ..... | ..... |
| 711 | Nandū | 5 | Māli (2), Bani- yā, Gaḍarriā, Gūjar. Chammār. | ..... | ..... | .. | ..... | ..... | ..... |
| 712 | Nanhā | 3 | Gaḍarriā, Brāhman | Rātn ..... | ..... | .. | ..... | ..... | ..... |
| 713 | Nanhe | 1 | Chammār. | ..... | ..... | .. | ..... | ..... | ..... |
| 714 | Nanhi | 5 | ..... | ..... | ..... | 5 | Gaḍarriā, Kāith. | ..... | ..... |
| 715 | Nanhū | 1 | Chammār ..... | ..... | ..... | .. | Jhinwar (2), Baniyā, Mā- lī (4), Gaḍar- riā, Cham- mār (3), Chōhrā. | ..... | ..... |
| 716 | Nānki | 13 | ..... | ..... | ..... | 13 | ..... | ..... | ..... |
| 717 | Nānkū | 7 | Bādhi, Cham- mār, Jhin- war (2), Chōh- rā, Gaḍarriā, Gūjar. Brāhman, Chhimbi ..... | ..... | ..... | .. | ..... | ..... | ..... |
| 718 | Nannā | 2 | ..... | ..... | ..... | .. | ..... | ..... | ..... |
| 719 | Nāno | 15 | ..... | ..... | ..... | 15 | Chammār, Mā- lī, Gūjar. | ..... | Rātn (7), Dho- bl, Julāhā Dogar (3). |
| 720 | Nānon | 1 | ..... | ..... | ..... | 1 | Māli ..... | ..... | ..... |
| 721 | Nānū | 2 | ..... | Rātn, Barhāt. | ..... | .. | ..... | ..... | ..... |
| 722 | Nānūn | 1 | ..... | Shekh ..... | ..... | .. | ..... | ..... | ..... |
| 723 | Nārāyanā | 5 | Māli, Mahājan, Baniyā, Lo- hār, Cham- mār. | ..... | ..... | .. | ..... | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|----------------|----------------|---------------------------------------|----------------------------|-------------------|-----------|-------------------------|---|---------------------------|
| | | | CASTES IN WHICH OCCURRING. | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. |
| 724 | Nārāyaṇī | 28 | ..... | ..... | ..... | 28 | Kāith, Brāhman (5), Chamnār (3), Bādhi, Mālī(3), Gadarriā(2), Baniyā (4), Kahār, Mahājan (3), Jhūnwar (3), Chūhrā, Chhūmbi. | ..... |
| 725 | Nārāyaṇ Singh | 1 | ..... | ..... | ..... | 1 | Mālī | ..... |
| 726 | Nārdī | 1 | ..... | ..... | ..... | 4 | ..... | Rāin (2), Rāj-pūt, Shekh. |
| 727 | Naṣīban | 4 | ..... | ..... | ..... | ..... | ..... | ..... |
| 728 | Nathā | 5 | Mālī (2) | Julāhā, Rāin (2). | ..... | ..... | ..... | ..... |
| 729 | Nathan | 5 | Chamnār (2) .. | Mirāsī ..... | ..... | 2 | ..... | Julāhā, Rāin. |
| 730 | Nathā Singh .. | 3 | Thatherā (2), Kambo. | ..... | ..... | ..... | ..... | ..... |

| | | | | | | | | |
|-----|----------------|----|-------|---|--|-------|--|------------------------|
| 731 | Nathí..... | 3 | ..... | ..... | ..... | 3 | Málí (2), Ga- darriá. Chammár..... | Ráin, Shekh. Dogar. |
| 732 | Natho | 3 | ..... | ..... | ..... | 3 | ..... | ..... |
| 733 | Nátho | 1 | ..... | ..... | ..... | 1 | ..... | ..... |
| 734 | Nathá | 27 | ..... | Gadarriá, Chhimbí, Lohár (4), Tarkhán, Rájpút (3), Gújar, Cham már. | Juláhá(2),Ráin (7),Jogí, Pa- thán. | ..... | Málí, Ját, Chammár(2). | ..... |
| 735 | Náthá | 6 | ..... | Málí (2), Lo- hár, Kumhár (2) | Shekh ..... | ..... | ..... | ..... |
| 736 | Nathuá | 2 | ..... | Málí | Dogar ..... | ..... | ..... | ..... |
| 737 | Nathá Singh... | 1 | ..... | Rájpút ..... | ..... | ..... | ..... | ..... |
| 738 | Naubat | 1 | ..... | Thatherá ..... | ..... | ..... | ..... | ..... |
| 739 | Nauladi | 2 | ..... | ..... | ..... | ..... | ..... | ..... |
| 740 | Naurang Def . | 2 | ..... | ..... | ..... | ..... | Rájpút (2)..... | ..... |
| 741 | Nauráti | 1 | ..... | ..... | ..... | ..... | Ját, Cháhrá ..... | ..... |
| 742 | Nawaldí | 2 | ..... | ..... | ..... | ..... | Bráhma ..... | ..... |
| 743 | Nawá Náth .. | 1 | ..... | Jogí ..... | ..... | ..... | Rájpút (2)..... | ..... |
| 744 | Nawázish | 1 | ..... | ..... | Ráin ..... | ..... | ..... | ..... |
| 745 | Nazar Begam . | 1 | ..... | ..... | ..... | ..... | ..... | Pathán. |
| 746 | Neká | 1 | ..... | Kumhár ..... | ..... | ..... | ..... | ..... |
| 747 | Neki | 1 | ..... | ..... | ..... | ..... | ..... | ..... |
| 748 | Neki Singh .. | 1 | ..... | Káith ..... | ..... | ..... | Bráhma ..... | ..... |
| 749 | Newal | 2 | ..... | Rájpút ..... | ..... | ..... | ..... | ..... |
| 750 | Niádar | 3 | ..... | Rájpút, Jhūn- wár, Gaḍar- riá. | ..... | ..... | ..... | ..... |
| 751 | Niáz | 1 | ..... | ..... | Pathán ..... | ..... | ..... | ..... |
| 752 | Nigáhi | 1 | ..... | ..... | ..... | ..... | ..... | ..... |
| | | | | | Gújar..... | ..... | ..... | ..... |

TABLE I.—continued.

| Serial Number | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|---------------|--------------------|---------------------------------------|--------------------------------|-----------------|--------------|-------------------------|-----------------------------------|------------|
| | | | CASTES IN WHICH OCCURRING. | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. |
| 753 | Nihālā | 4 | Lohār, Rājput, Kambo, Chammar. | ..... | ..... | .. | ..... | ..... |
| 754 | Nihālī | 4 | ..... | ..... | ..... | 4 | Gadarriā, Rāj-put, Mālī, Jhinwar. | ..... |
| 755 | Nihāl Singh | 2 | Rājput ..... | ..... | Rājput ..... | .. | ..... | ..... |
| 756 | Nihāṭṭhā | 1 | Kumhār ..... | ..... | ..... | .. | ..... | ..... |
| 757 | Nihā | 1 | Gōjār ..... | ..... | ..... | .. | ..... | ..... |
| 758 | Nizamuddīn | 3 | ..... | Rāin (3) ..... | ..... | .. | ..... | ..... |
| 759 | Nodhā | 1 | Jhinwar ..... | ..... | ..... | .. | ..... | ..... |
| 760 | Nonā | 1 | ..... | ..... | ..... | 1 | ..... | Rāin |
| 761 | Nōnd | 1 | ..... | ..... | Kumhār ..... | .. | ..... | ..... |
| 762 | Nūtrā | 4 | ..... | Rāin (3), Jogī. | ..... | .. | ..... | ..... |
| 763 | Nūrān | 3 | ..... | ..... | ..... | 3 | ..... | ..... |
| 764 | Nurātān | 1 | ..... | ..... | ..... | 1 | Brāhman ..... | ..... |
| 765 | Nurātā | 1 | Lohār ..... | ..... | ..... | .. | ..... | ..... |
| 766 | Nurī | 2 | ..... | ..... | ..... | 2 | ..... | ..... |
| 767 | Nur Muham- mad. | 2 | ..... | Dogar, Sayyid. | ..... | .. | ..... | ..... |
| 768 | Nūrā | 2 | ..... | Dogar (2) ..... | ..... | .. | ..... | ..... |

| | | | | | | | | | |
|-----|---------------|----|----------------------------|-------|---------------|-------|--|-------|-------------|
| 769 | Ode Rám | 2 | Bráhmañ ..... | ..... | Gújar | 2 | Bádhí ..... | ..... | Dogar |
| 770 | Orí | 2 | ..... | ..... | ..... | 1 | Jhínwar ..... | ..... | ..... |
| 771 | Pabáro | 1 | Chammár ..... | ..... | ..... | 1 | ..... | ..... | ..... |
| 772 | Pákhár | 1 | ..... | ..... | Rájpút ..... | ..... | ..... | ..... | ..... |
| 773 | Panjáb | 1 | ..... | ..... | ..... | 1 | Bráhmañ ..... | ..... | ..... |
| 774 | Panjó | 1 | ..... | ..... | ..... | 2 | Mahájan (2) .. | ..... | ..... |
| 775 | Pannesharí .. | 2 | ..... | ..... | ..... | 1 | Mahájan ..... | ..... | ..... |
| 776 | Pánon | 1 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| 777 | Páras Rám .. | 3 | Bráhmañ, Ráj- pút. .... | ..... | Máli ..... | ..... | ..... | ..... | ..... |
| 778 | Párbati | 3 | ..... | ..... | ..... | 3 | Baniyá, Mahá- jan, Bráh- man. .... | ..... | ..... |
| 779 | Parnal | 1 | ..... | ..... | ..... | 1 | Chammár ..... | ..... | ..... |
| 780 | Parnesharí .. | 3 | ..... | ..... | ..... | 3 | Bráhmañ (2), Jhínwar. .... | ..... | ..... |
| 781 | Parsá | 1 | ..... | ..... | Máli ..... | ..... | ..... | ..... | ..... |
| 782 | Parsó | 1 | ..... | ..... | ..... | 1 | Mahájan, Jhínwar. .... | ..... | ..... |
| 783 | Partáp | 1 | Rájpút ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| 784 | Partápá | 1 | Jāt ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| 785 | Partápi | 10 | ..... | ..... | ..... | 10 | Káith, Gadár- riá, Bráh- man (2), Ma- hájan (2), Baniyá, Sikh (2), Cham- már. .... | ..... | ..... |
| 786 | Pári | 1 | ..... | ..... | Jhínwar | 1 | Mahájan ..... | ..... | ..... |
| 787 | Párá | 1 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| 788 | Páti | 1 | ..... | ..... | ..... | 1 | Máli ..... | ..... | ..... |
| 789 | Pat Rám | 2 | Gújar (2) ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| 790 | Fauná | 1 | Baniyá ..... | ..... | ..... | ..... | ..... | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|----------------|----------------|---------------------------------------|----------------------------------|--------------------|-----------------------|-------------------------|----------------------------|-------------|
| | | | CASTES IN WHICH OCCURRING. | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. |
| 791 | Phaggo | 1 | ..... | ..... | ..... | 1 | Bráhmañ ..... | ..... |
| 792 | Phaggá | 2 | ..... | ..... | Gôjar, Cham-már. | ... | ..... | ..... |
| 793 | Phagwáná | 4 | Máti, Bádhí, Rájpút, Kálál. | ..... | ..... | ... | ..... | ..... |
| 794 | Phinni | 1 | ..... | ..... | ..... | 1 | Káith..... | ..... |
| 795 | Phufel | 1 | Rájpút ..... | ..... | ..... | ... | ..... | ..... |
| 796 | Pholi | 1 | Sunár ..... | ..... | ..... | ... | ..... | ..... |
| 797 | Piári | 1 | ..... | ..... | ..... | 1 | Mahájan ..... | ..... |
| 798 | Pir Bakhsh .. | 3 | ..... | Ráin (2), Juhlábá. | ..... | ... | ..... | ..... |
| 799 | Pirdiá | 5 | Mahájan, Tar-khén, Lohár, Gôjar. | ..... | Jhinwar..... | ... | ..... | ..... |
| 800 | Piro | 2 | ..... | ..... | ..... | 2 | ..... | Juláhá (2). |
| 801 | Piron | 1 | ..... | ..... | ..... | 1 | ..... | Dogar. |
| 802 | Pirá | 1 | ..... | Ráin ..... | ..... | ... | ..... | ..... |
| 803 | Pissá | 1 | ..... | ..... | Gôjar ..... | ... | ..... | ..... |
| 804 | Prabhi | 1 | ..... | ..... | ..... | 1 | Mahájan ..... | ..... |
| 805 | Prabhá | 5 | Bráhmañ (2)... | ..... | Mahájan, Bráhmañ (2). | ... | ..... | ..... |

| | | | | | | | | |
|-----|--------------------|----|-------|--|--|-----|------------------------------------|-----------------------|
| 806 | Prashni | 1 | ..... | ..... | ..... | 1 | Bráhmaṇ ..... | ..... |
| 807 | Premá | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 808 | Prem Singh | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 809 | Palá | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 810 | Puní | 2 | ..... | ..... | ..... | 2 | Máli, Baniyá ..... | ..... |
| 811 | Punná | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 812 | Punnú | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 813 | Pōran | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 814 | Púst | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 815 | Qádir | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 816 | Qádir Bakhsh | 3 | ..... | Ráin | Ráin ..... | ... | ..... | ..... |
| 817 | Qádir Nawáz | 1 | ..... | Ráin(2), Dogar | Ráin(2), Dogar | 2 | ..... | Ráin (2). |
| 818 | Qimá | 1 | ..... | Nái | Nái | 1 | ..... | Lohár. |
| 819 | Qimí | 1 | ..... | Ráin | Ráin ..... | ... | ..... | ..... |
| 820 | Qimú | 1 | ..... | Ráin | Ráin ..... | ... | ..... | ..... |
| 821 | Rádhá | 2 | ..... | Mahájan, Bráhmaṇ | Mahájan, Bráhmaṇ ..... | ... | ..... | ..... |
| 822 | Rádhá Kishn | 1 | ..... | Mahájan | Mahájan | 4 | Bráhmaṇ (2), Baniyá, Mahájan ..... | ..... |
| 823 | Rádhí | 4 | ..... | ..... | ..... | ... | ..... | ..... |
| 824 | Raghá | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 825 | Raghibir | 1 | ..... | ..... | ..... | ... | ..... | ..... |
| 826 | Rághí | 1 | ..... | ..... | ..... | ... | Rájpút ..... | ..... |
| 827 | Rahimá | 3 | ..... | Ráin, Barháí, Shekh | Ráin, Barháí, Shekh ..... | ... | ..... | ..... |
| 828 | Rahiman | 13 | ..... | ..... | ..... | 13 | ..... | Ráin (12), Jogi |
| 829 | Rahim Bakhsh | 17 | ..... | Lohár (2), Shekh, Ráin (9), Juláhá (2), Dogar(3) | Lohár (2), Shekh, Ráin (9), Juláhá (2), Dogar(3) ..... | ... | ..... | ..... |
| 830 | Rahimú | 1 | ..... | Dogar | Dogar ..... | ... | ..... | ..... |
| 831 | Rahimú'ddin | 1 | ..... | Shekh | Shekh ..... | ... | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | MALE. | | | | FEMALE. | | | |
|----------------|--------------------|---------------------------------------|-------------------------|-------------------------|----------------------|----------------------------|-------------------------|------------------------------------|----------------|
| | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | | | |
| | | No. of times occurring in 2846 names. | No. of times occurring. | Hindu. | Musalman. | Children. | No. of times occurring. | Hindu. | Musalman. |
| | | | | | | | | | |
| 832 | Rahimūn | 1 | 1 | ..... | Rāin ..... | ..... | .. | ..... | Rāin. |
| 833 | Rahmat..... | 3 | 3 | ..... | Mirāsī (2) ..... | ..... | .. | ..... | ..... |
| 834 | Rahmatu'llah | 3 | 3 | ..... | Julāhā, Shekh, Rāin. | ..... | .. | ..... | ..... |
| 835 | Rahmū | 2 | ... | ..... | ..... | ..... | 2 | ..... | ..... |
| 836 | Rai Kanwar | 5 | ... | ..... | ..... | ..... | 5 | Gūjar (5) | Faqir, Julāhā. |
| 837 | Rājā | 1 | 1 | Rājput ..... | ..... | ..... | ... | Mahājan (2), Rājput, Brāhman (2). | ..... |
| 838 | Rājā Devi | 5 | ... | ..... | ..... | ..... | ... | ..... | ..... |
| 839 | Rājānand | 1 | 1 | Kumbhār ..... | ..... | ..... | ... | ..... | ..... |
| 840 | Rājā Rām | 3 | 3 | Baqāl, Mahājan, Baniyā. | ..... | ..... | ... | ..... | ..... |
| 841 | Rājān | 7 | ... | ..... | ..... | ..... | 7 | ..... | Dogar (7). |
| 842 | Rājī | 5 | ... | ..... | ..... | ..... | 5 | Baniyā, Mahājan, Brāhman, Chammār. | Dogar. |
| 843 | Rāj Kanwar | 1 | ... | ..... | ..... | ..... | 1 | Gūjar..... | ..... |
| 844 | Rājū | 1 | 1 | Thatherā ..... | ..... | ..... | ... | Mālī, Gadariā, Gūjar (2). | ..... |
| 845 | Rājō | 4 | ... | ..... | ..... | ..... | 4 | ..... | ..... |
| 846 | Rakhī | 1 | ... | ..... | ..... | ..... | 1 | Brāhman..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | |
|----------------|---------------|---------------------------------------|--|---------------|---------------|-------------------------|----------------------------|-----------------------|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. |
| 862 | Ramkaran. ... | 1 | Bádhi..... | ..... | ..... | .. | ..... | ..... |
| 863 | Rám Lál | 5 | Káith, Bráh- man. | ..... | Máli (3)..... | .. | ..... | ..... |
| 864 | Rám Náth ... | 1 | Mahájan ..... | ..... | ..... | .. | ..... | ..... |
| 865 | Rámon | 1 | ..... | ..... | ..... | 1 | Gújar ..... | ..... |
| 866 | Rám Parkash. | 1 | Bráhma ..... | ..... | ..... | .. | ..... | ..... |
| 867 | Rám Parshád. | 2 | Bráhma ..... | ..... | Mahájan ..... | .. | ..... | ..... |
| 868 | Rám Partáp... | 1 | Bráhma ..... | ..... | ..... | .. | ..... | ..... |
| 869 | Rám Rakhi ... | 1 | ..... | ..... | ..... | 1 | Chammár ..... | ..... |
| 870 | Rámsaran..... | 9 | Bráhma (2), Mahájan, Rájpút (2), Kalál (2), Gújar. | ..... | Rájpút ..... | .. | ..... | ..... |
| 871 | Rám Singh ... | 3 | Mál, Gadarríá, Chammár. | ..... | ..... | .. | ..... | ..... |
| 872 | Rám Sukh ... | 3 | Gadarríá, Ka- hár, Kambo. | ..... | ..... | .. | ..... | ..... |
| 873 | Ramzán | 4 | ..... | Ráin (3)..... | ..... | 1 | ..... | Ráin. |
| 874 | Rangí | 1 | ..... | ..... | Gújar..... | .. | ..... | ..... |
| 875 | Rání | 3 | ..... | ..... | ..... | 3 | ..... | Ráin (2), Do- gar. |

| | | | | | | | |
|-----|----------------|---|-----------------------------|-------------|--------------------------|----------------|-----------|
| 876 | Ránjhá | 1 | ..... | Ráin ..... | ..... | ..... | ..... |
| 877 | Ráno | 4 | ..... | ..... | ..... | Gújar ..... | ..... |
| 878 | Ranwá | 1 | Gújar ..... | ..... | ..... | ..... | ..... |
| 879 | Ráso | 1 | ..... | ..... | ..... | ..... | Dogar. |
| 880 | Ratan Dás .. | 1 | ..... | ..... | ..... | ..... | ..... |
| 881 | Ráttí | 1 | Ját ..... | ..... | ..... | ..... | ..... |
| 882 | Razáwá | 1 | Ját ..... | ..... | ..... | ..... | ..... |
| 883 | Resán | 2 | ..... | Dogar ..... | ..... | ..... | ..... |
| 884 | Richá | 1 | ..... | ..... | ..... | ..... | ..... |
| 885 | Risál | 1 | Bráhma ..... | ..... | ..... | ..... | Ráin. |
| 886 | Rohli | 3 | Rájpút ..... | ..... | ..... | ..... | ..... |
| 887 | Roliá | 1 | ..... | ..... | ..... | ..... | ..... |
| 888 | Rorá | 3 | Thatherá, Sikh, Gújar. | ..... | Máli ..... | ..... | ..... |
| 889 | Rukki | 1 | ..... | ..... | ..... | ..... | ..... |
| 890 | Rukman | 1 | ..... | ..... | ..... | Chammár ..... | ..... |
| 891 | Rukmani | 1 | ..... | ..... | ..... | Chammár ..... | ..... |
| 892 | Ruldú | 4 | ..... | ..... | Ráin (2) | Máli ..... | ..... |
| 893 | Rulhá | 1 | Mahájan, Chammár. | ..... | ..... | ..... | ..... |
| 894 | Ruliá | 6 | Jhinwar ..... | ..... | Gújar, Cham- már (2). | ..... | ..... |
| 895 | Ropán | 1 | Chuhará, Gújar, Chammár. | ..... | ..... | ..... | ..... |
| 896 | Rupí | 1 | ..... | ..... | ..... | Gújar ..... | ..... |
| 897 | Rúp Kanwar .. | 1 | ..... | ..... | ..... | Chammár ..... | ..... |
| 898 | Rupo | 2 | ..... | ..... | ..... | Sikh ..... | ..... |
| 899 | Rustam | 1 | ..... | ..... | ..... | Káith, Chohrá. | ..... |
| 900 | Sábar | 1 | ..... | ..... | ..... | ..... | ..... |
| 901 | Sábá | 2 | ..... | ..... | ..... | ..... | ..... |
| 902 | Sadámá | 1 | ..... | ..... | ..... | ..... | Jogi. |
| 903 | Sadá Rám | 1 | Gújar ..... | ..... | Bráhma ..... | ..... | Dogar (2) |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|----------------|-----------------|---------------------------------------|----------------------------|------------------|-------------|----------------------------|-------------------------|---------------------------------------|
| | | | CASTES IN WHICH OCCURRING. | | | CASTES IN WHICH OCCURRING. | | |
| | | | No. of times occurring. | Hindu. | Musalman. | Children. | No. of times occurring. | |
| | | | | | | | | |
| 904 | Saddhā | 1 | 1 | Kumbhār ..... | ..... | ..... | 2 | Gūjar |
| 905 | Saddo | 1 | 1 | ..... | ..... | ..... | 2 | ..... |
| 906 | Sadiq | 1 | 1 | ..... | Dogar ..... | ..... | 2 | ..... |
| 907 | Sadiqān | 2 | 1 | ..... | ..... | ..... | 3 | ..... |
| 908 | Sādo | 3 | 1 | ..... | ..... | ..... | 1 | ..... |
| 909 | Šadr | 1 | 1 | ..... | Dogar ..... | ..... | 1 | Brāhman |
| 910 | Šahansari | 1 | 1 | ..... | ..... | ..... | 1 | ..... |
| 911 | Šāhbā | 2 | 2 | Gūjar, Cham-mār. | ..... | ..... | 1 | ..... |
| 912 | Šāhbān | 1 | 1 | ..... | ..... | ..... | 1 | Dogar. |
| 913 | Šāhbī | 7 | 1 | ..... | ..... | ..... | 7 | Baniyā (2), Gūjar (4), Mahājan. |
| 914 | Šāhbo | 7 | 1 | ..... | ..... | ..... | 7 | Māh (2), Sumār, Gūjar, Cham-mār. |
| 915 | Šāhbā | 1 | 1 | Mālī ..... | ..... | ..... | 1 | ..... |
| 916 | Šāhdhā | 1 | 1 | Gūjar ..... | ..... | ..... | 1 | Mahājan |
| 917 | Šāhdhā | 1 | 1 | ..... | ..... | ..... | 4 | Chhimbī (2), Tarkhān, Brāhman. |
| 918 | Šāhīb Devī .. | 4 | 1 | ..... | ..... | ..... | 1 | ..... |

| | | | | | | | | | | | |
|-----|-----------|---|-----|-----------|-------|-----|-----|-----|-----|--|-------|
| 919 | Sáhibí | 2 | ... | ... | ... | ... | ... | ... | ... | Baniyá, Gújar. | ..... |
| 920 | Sáhtán | 1 | ... | ... | ... | ... | ... | ... | ... | Chammár | ..... |
| 921 | Sáhú | 2 | 2 | Gújar | ... | ... | ... | ... | ... | ..... | ..... |
| 922 | Sáhùn | 1 | 1 | ... | Dogar | ... | ... | ... | ... | ..... | ..... |
| 923 | Saimo | 1 | ... | ... | ... | ... | ... | ... | ... | ..... | ..... |
| 924 | Saira | 3 | ... | ... | ... | ... | ... | ... | ... | Dogar. | ..... |
| 925 | Sakíná | 2 | ... | ... | ... | ... | ... | ... | ... | Ráñ. | ..... |
| 926 | Sálag | 1 | 1 | Bráhmañ | ... | ... | ... | ... | ... | Shekh, Ráñ. | ..... |
| 927 | Sálag Rám | 1 | 1 | Bráhmañ | ... | ... | ... | ... | ... | ..... | ..... |
| 928 | Sálmán | 1 | ... | ... | ... | ... | ... | ... | ... | Mirási. | ..... |
| 929 | Sánadí | 1 | ... | ... | ... | ... | ... | ... | ... | Dogar. | ..... |
| 930 | Sándlo | 1 | ... | ... | ... | ... | ... | ... | ... | Jogi. | ..... |
| 931 | Santá | 1 | 1 | Mahájan | ... | ... | ... | ... | ... | ..... | ..... |
| 932 | Santí | 2 | ... | ... | ... | ... | ... | ... | ... | Mahájan, Chammár. | ..... |
| 933 | Sant Rám | 1 | 1 | Bráhmañ | ... | ... | ... | ... | ... | ..... | ..... |
| 934 | Santá | 1 | 1 | ... | ... | ... | ... | ... | ... | ..... | ..... |
| 935 | Sarb Rám | 1 | 1 | ... | ... | ... | ... | ... | ... | ..... | ..... |
| 936 | Sardará | 3 | 3 | Gújar (2) | ... | ... | ... | ... | ... | ..... | ..... |
| 937 | Sardhá | 1 | 1 | ... | Dogar | ... | ... | ... | ... | ..... | ..... |
| 938 | Sardhi | 8 | ... | ... | ... | ... | ... | ... | ... | ..... | ..... |
| 939 | Sarní | 2 | ... | ... | ... | ... | ... | ... | ... | Mahájan (5), Máli, Bráhmañ (2). | ..... |
| 940 | Sartáj | 2 | ... | ... | ... | ... | ... | ... | ... | Sunár. | ..... |
| 941 | Sarápá | 1 | 1 | ... | ... | ... | ... | ... | ... | Rájpút | ..... |
| 942 | Sarópi | 5 | ... | ... | ... | ... | ... | ... | ... | Rájpút, Bráhmañ, Mahájan, Chammár (2). | ..... |
| 943 | Sarwan | 1 | ... | ... | ... | ... | ... | ... | ... | Nát. | ..... |
| 944 | Sátá | 1 | 1 | Ját | ... | ... | ... | ... | ... | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | No. of times occurring. | FEMALE. | | |
|----------------|----------------|---------------------------------------|----------------------------|--|---------------|-------------------------|---------|--|----------------------------|
| | | | CASTES IN WHICH OCCURRING. | | | | Hindu. | Musalman. | CASTES IN WHICH OCCURRING. |
| | | | Hindu. | Musalman. | Children. | | | | |
| 945 | Saudágar | 8 | 8 | Bráhma (3), Bádhí, Lo- hár, Mahájan, Chammár. | ..... | Máli ..... | .. | ..... | ..... |
| 946 | Saundán | 2 | 2 | Tarkhán | Ráin ..... | ..... | 2 | ..... | Sunár, Shekh. |
| 947 | Saundhá | 2 | 1 | ..... | ..... | ..... | 1 | ..... | Dogar. |
| 948 | Saundhí | 1 | 1 | Kunhár ..... | ..... | ..... | 2 | ..... | Lohár, Shekh. |
| 949 | Saundhú | 1 | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 950 | Saundí | 2 | 1 | Kambo ..... | ..... | Chammár ..... | .. | ..... | ..... |
| 951 | Saundú | 1 | 1 | ..... | ..... | Bráhma ..... | .. | ..... | ..... |
| 952 | Saunliá | 1 | 1 | ..... | ..... | Bráhma ..... | .. | ..... | ..... |
| 953 | Sáwan | 1 | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 954 | Sáwan Rám .. | 2 | 2 | Bráhma ..... | ..... | ..... | .. | ..... | ..... |
| 955 | Sawáyá | 2 | 2 | Bári, Gújar .. | ..... | ..... | .. | ..... | ..... |
| 956 | Sayyidá | 2 | 2 | ..... | Dom, Dogar... | ..... | .. | ..... | ..... |
| 957 | Sayyidi | 3 | .. | ..... | ..... | ..... | 3 | ..... | Dogar (3). |
| 958 | Sebi | 13 | .. | ..... | ..... | ..... | 13 | Kumbhár, Ráj- pát (3), Raniyá (2), Bráhma (3), Máli (3). | Lohár. |
| 959 | Sebo | 1 | .. | ..... | ..... | ..... | 1 | Máli ..... | ..... |

| | | | | | | | | | |
|-----|------------------|----|----------------------|--|--------------|-----|---|-------|-----------|
| 960 | Serî | 1 | ..... | ..... | ..... | 1 | Râjpût ..... | ..... | Shekh. |
| 961 | Shabban | 1 | ..... | ..... | ..... | 1 | ..... | ..... | Jogî (2). |
| 962 | Shabbo | 2 | ..... | ..... | ..... | 2 | ..... | ..... | ..... |
| 963 | Shâdî..... | 16 | ..... | ..... | ..... | ... | ..... | ..... | ..... |
|  |  |  | ..... | Dhobî, Julâhâ, Râin (6), Jo- gî. | Mâlî | | | | |
| 964 | Shâhzâda | 1 | ..... | Dogar ..... | ..... | ... | ..... | ..... | ..... |
| 965 | Shâhzâdî | 2 | ..... | ..... | ..... | 2 | Gujar..... | ..... | Dogar. |
| 966 | Shâmân | 1 | ..... | ..... | ..... | 1 | Baniyâ ..... | ..... | ..... |
| 967 | ShambhûRâm | 1 | ..... | ..... | ..... | ... | ..... | ..... | ..... |
| 968 | Shankar | 3 | ..... | ..... | ..... | ... | ..... | ..... | ..... |
| | | | | | | | | | |
| 969 | Shankarî | 11 | ..... | ..... | ..... | 11 | Brâhman (3), Râpût, Ma- hâjan (4), Kambo, Ga- darriâ, Jhin- war. | ..... | ..... |
| | | | | | | | | | |
| 970 | Shankarû | 1 | ..... | ..... | Bâdhi ..... | ... | ..... | ..... | ..... |
| 971 | Sharfân..... | 1 | ..... | ..... | ..... | 1 | ..... | ..... | Shekh. |
| 972 | Shebâ | 1 | ..... | ..... | Kambo ..... | ... | ..... | ..... | ..... |
| 973 | Shebî | 4 | ..... | ..... | ..... | 4 | Râjpût, Mâlî, Baniyâ, Chammâr. | ..... | ..... |
| | | | | | | | | | |
| 974 | Shebû..... | 2 | Mâlî ..... | ..... | Jhinwar..... | ... | ..... | ..... | ..... |
| 975 | Sheo Lâl | 1 | Jhinwar ..... | ..... | ..... | ... | ..... | ..... | ..... |
| 976 | Sher Singh .. | 1 | Gujar..... | ..... | ..... | ... | ..... | ..... | ..... |
| 977 | Sherû..... | 1 | Mâlî ..... | ..... | ..... | ... | ..... | ..... | ..... |
| 978 | Shibbâ | 2 | Sunâr, Cham- mâr. | ..... | ..... | ... | ..... | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | | FEMALE. | | | |
|----------------|-----------------|---------------------------------------|----------------------------|---|-----------|---------------------------|----------------------------|---|-----------|--|
| | | | CASTES IN WHICH OCCURRING. | | | | CASTES IN WHICH OCCURRING. | | | |
| | | | No. of times occurring. | Hindu. | Musalman. | Children. | No. of times occurring. | Hindu. | Musalman. | |
| 979 | Shibbí | 28 | .. | ..... | ..... | ..... | 28 | Káith (2), Ráj-pút, Mahájan (11), Pádhá, Bráhma (4), Tarkhán, Kumbár, Kambo, Jhín-war, Chohrá, Gađarriá, Málí (2), Gújar. | ..... |  |
| 980 | Shibbá | 11 | 11 | Baniyá (3), Mahájan, Bráhma (2), Lohár, Gújar | ..... | Chammár, Gújar, Gađarriá. | .. | ..... | ..... |  |
| 981 | Shibdiál..... | 1 | 1 | Bráhma ..... | ..... | ..... | .. | ..... | ..... |  |
| 982 | Shibsaran | 1 | 1 | Rájpút ..... | ..... | ..... | .. | ..... | ..... |  |
| 983 | Sibbí | 2 | .. | ..... | ..... | ..... | 2 | Bráhma (2)... | Dogar. | |
| 984 | Sihnián | 2 | .. | ..... | ..... | ..... | 2 | ..... | ..... |  |
| 985 | Silhar..... | 1 | 1 | Chohrá ..... | ..... | ..... | .. | ..... | ..... |  |
| 986 | Sis Rám | 1 | 1 | Gújar..... | ..... | ..... | .. | ..... | ..... |  |
| 987 | Sisú | 2 | 2 | Gújar..... | ..... | Gújar..... | .. | ..... | ..... |  |
| 988 | Sobhá Rám .. | 1 | 1 | Bráhma ..... | ..... | ..... | .. | ..... | ..... |  |

| | | | | | | | | |
|------|------------------|---|-----|------------------------------|-------|-----------------|---|-------|
| 989 | Sobhi..... | 2 | ... | ..... | ..... | ..... | Máli, Bráhma- man..... | ..... |
| 990 | Sodhrí | 1 | ... | ..... | ..... | ..... | Mahájan ..... | ..... |
| 991 | Sothi..... | 1 | ... | ..... | ..... | ..... | Mahájan ..... | ..... |
| 992 | Soṭi | 2 | ... | ..... | ..... | ..... | Maṭṭājan, Gó- jar..... | ..... |
| 993 | Sri Rām | 3 | 3 | Bráhma (2)... | ..... | Bráhma ..... | ..... | ..... |
| 994 | Suchet | 1 | 1 | ..... | ..... | Rájpút | Bráhma, Ba- niyá, Mahájan | ..... |
| 995 | Sudhrá | 2 | ... | ..... | ..... | ..... | ..... | ..... |
| 996 | Sujáná | 3 | 3 | Kumhár, Jhín- war, Gójar. | ..... | ..... | ..... | ..... |
| 997 | Suháni | 1 | ... | ..... | ..... | ..... | ..... | ..... |
| 998 | Sohí | 2 | ... | ..... | ..... | ..... | Gójar (2) ..... | ..... |
| 999 | Sukhi..... | 8 | ... | ..... | ..... | ..... | Báḍhi, Bráh- man (2), Máli, Gójar (2) ... | ..... |
| 1000 | Sukhma | 1 | ... | ..... | ..... | ..... | Gójar..... | ..... |
| 1001 | Sulá | 2 | 2 | Chóhrá ..... | ..... | Gójar..... | ..... | ..... |
| 1002 | Sumeri | 1 | ... | ..... | ..... | ..... | Jhinwar..... | ..... |
| 1003 | Sundar | 5 | 1 | Sikh ..... | ..... | ..... | Báḍhi, Máli, Gójar (2). | ..... |
| 1004 | Sundari..... | 1 | ... | ..... | ..... | ..... | Gójar..... | ..... |
| 1005 | Sórat Singh .. | 1 | 1 | ..... | ..... | Rájpút ..... | ..... | ..... |
| 1006 | Surgán | 2 | ... | ..... | ..... | ..... | Máli, Jhinwar .. | ..... |
| 1007 | Surgán Devi .. | 1 | ... | ..... | ..... | ..... | Sunár..... | ..... |
| 1008 | Surgáni | 3 | ... | ..... | ..... | ..... | Rájpút (2), Jhinwar. | ..... |
| 1009 | Sarij'bhán | 1 | 1 | Bráhma ..... | ..... | ..... | ..... | ..... |
| 1010 | Sórjá | 1 | 1 | Máli ..... | ..... | ..... | ..... | ..... |
| 1011 | Swáran | 2 | 2 | ..... | ..... | Rájpút (2)..... | ..... | ..... |
| 1012 | Tabbhá | 1 | 1 | Chammár ..... | ..... | ..... | ..... | ..... |
| 1013 | Tabhi..... | 2 | 2 | Bráhma, Ráj- pút. | ..... | ..... | ..... | ..... |

Julábá.

Ráin, Dogar.

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|----------------|---------------|---------------------------------------|---|--------------|-----------------------|-------------------------|---|-----------|
| | | | CASTES IN WHICH OCCURRING. | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. |
| 1014 | Tábo | 1 | ..... | Páthan ..... | ..... | 1 | Máli ..... | ..... |
| 1015 | Tabá | 1 | ..... | ..... | ..... | .. | ..... | ..... |
| 1016 | Tahká | 1 | Chammár ..... | ..... | ..... | .. | ..... | ..... |
| 1017 | Táján | 1 | ..... | ..... | ..... | 1 | ..... | Dogar, |
| 1018 | Táñti | 1 | ..... | ..... | ..... | 1 | Chammár ..... | ..... |
| 1019 | Táñti | 1 | Mahájan ..... | ..... | ..... | .. | ..... | ..... |
| 1020 | Teli | 2 | ..... | ..... | ..... | 2 | Mahájan (2)... | ..... |
| 1021 | Teli | 15 | Bráhmañ, Pád-há, Jhinwar, Gadarrá, Lo-hár, Baniyá, Mahájan (2), Tarkhan (2), Chammár. | ..... | Bráhmañ (3), Jhinwar. | .. | ..... | ..... |
| 1022 | Thábi | 1 | ..... | ..... | ..... | 1 | Tarkhán ..... | ..... |
| 1023 | Thákur | 1 | Máli ..... | ..... | ..... | .. | Máli (3), Ráj-pót (3), Gadarrá, Chhimbí | ..... |
| 1024 | Thákuri | 15 | ..... | ..... | ..... | 15 | (2), Bráhmañ (3), Sikh, Káith, Gójar. | ..... |

| | | | | | | | | |
|------|----------------|----|----------------------------|--------------|-------|-------------|-------|-------|
| 1025 | Thakuriá | 3 | Bádhi, Kum- hár, Gújar. | ..... | ..... | ..... | ..... | ..... |
| 1026 | Tháni..... | 1 | ..... | ..... | ..... | ..... | ..... | ..... |
| 1027 | Tholá..... | 1 | Mahájan ..... | ..... | ..... | ..... | ..... | ..... |
| 1028 | Tidá..... | 2 | Mahájan, Gú- jar. | ..... | ..... | ..... | ..... | ..... |
| 1029 | Tloká | 1 | Rájpút ..... | ..... | ..... | ..... | ..... | ..... |
| 1030 | Tirá | 1 | Chúhrá ..... | ..... | ..... | ..... | ..... | ..... |
| 1031 | Tol | 1 | ..... | Ráin ..... | ..... | ..... | ..... | ..... |
| 1032 | Totá | 2 | Chhimbí, Gú- jar. | ..... | ..... | ..... | ..... | ..... |
| 1033 | Toniá..... | 1 | Baniyá ..... | ..... | ..... | ..... | ..... | ..... |
| 1034 | Tullá | 2 | ..... | Ráin ..... | ..... | Ját ..... | ..... | ..... |
| 1035 | Tulli | 2 | ..... | Ráin, Barhái | ..... | ..... | ..... | ..... |
| 1036 | Tulli Rám .. | 1 | Gújar..... | ..... | ..... | ..... | ..... | ..... |
| 1037 | Tulsán | 12 | ..... | ..... | ..... | ..... | ..... | ..... |
| 1038 | Tulsi | 1 | ..... | ..... | ..... | Gújar ..... | ..... | ..... |
| 1039 | Tulsi Rám .. | 1 | Bráhma ..... | ..... | ..... | ..... | ..... | ..... |
| 1040 | Tungal | 2 | Máli, Rájpút | ..... | ..... | ..... | ..... | ..... |
| 1041 | Toti | 2 | Máli ..... | ..... | ..... | ..... | ..... | ..... |
| 1042 | Úd | 2 | Nái, Lohár .. | ..... | ..... | ..... | ..... | ..... |
| 1043 | Údal | 1 | Gújar..... | ..... | ..... | ..... | ..... | ..... |
| 1044 | Udam Singh... | 1 | Rájpút ..... | ..... | ..... | ..... | ..... | ..... |
| 1045 | Ude Rám | 2 | Bráhma ..... | ..... | ..... | Gújar ..... | ..... | ..... |
| 1046 | Udhá | 2 | Bráhma, Gú- jar. | ..... | ..... | ..... | ..... | ..... |

TABLE I.—continued.

| Serial Number. | NAME. | No. of times occurring in 2846 names. | MALE. | | | FEMALE. | | |
|----------------|----------------|---------------------------------------|--|------------|-------------|-------------------------|----------------------------|--------------|
| | | | CASTES IN WHICH OCCURRING. | | | No. of times occurring. | CASTES IN WHICH OCCURRING. | |
| | | | Hindu. | Musalman. | Children. | | Hindu. | Musalman. |
| 1047 | Uđi | 2 | Gójar, Cham-már. | ..... | ..... | .. | ..... | ..... |
| 1048 | Uđiá | 2 | Máli ..... | ..... | Gójar ..... | .. | ..... | ..... |
| 1049 | Uđmí | 10 | Máli (2), Chhímbi, Ga-darrá, Bá-dhi, Gójar(2), Cham-már (2). | ..... | ..... | 1 | Baniyá ..... | ..... |
| 1050 | Ugđi | 6 | Bádhí, Chhímbi, Lohár, Gójar. | ..... | ..... | 2 | Bráhmaṇ, Jhínwar. | ..... |
| 1051 | 'Umarđáz .. | 1 | ..... | Ráin ..... | ..... | .. | ..... | ..... |
| 1052 | 'Umdá | 1 | Rájpút ..... | ..... | ..... | 1 | ..... | Rájpút. |
| 1053 | 'Umdán | 1 | ..... | ..... | ..... | .. | ..... | Ráin, Dogar. |
| 1054 | 'Umráo Singh. | 1 | Rájpút ..... | ..... | ..... | 2 | ..... | ..... |
| 1055 | 'Umrí | 2 | ..... | ..... | ..... | 2 | Bráhmaṇ, Baniyá. | ..... |
| 1056 | Utmí | 2 | ..... | ..... | ..... | 3 | ..... | Ráin (3). |
| 1057 | 'Uzma | 3 | ..... | Ráin ..... | ..... | .. | ..... | ..... |
| 1058 | Wali Muḥammad. | 1 | ..... | ..... | ..... | .. | ..... | ..... |

| | | | | | | | | |
|--------------------|---|----|---|-------------------|-------|----|-------|---|
| 1059, Wazirā | 7 | 7 | Mālī (2), Bā- dhī, Kum- hār, Mahā- jan, Gūjar. | Bā- Rāin ..... | ..... | .. | ..... | ..... |
| 1060 Waziran | 1 | .. | ..... | ..... | ..... | 1 | ..... | Pathān |
| 1061 Waziro | 4 | .. | ..... | ..... | ..... | 4 | ..... | Jogī, Mirāsī(2), Rāin. |
| 1062 Yārā | 1 | 1 | ..... | Rāin ..... | ..... | .. | ..... | ..... |
| 1063 Yārā | 1 | 1 | ..... | Rāin ..... | ..... | .. | ..... | ..... |
| 1064 Zāhirā | 1 | 1 | Mālī ..... | ..... | ..... | .. | ..... | ..... |
| 1065 Zāhirā | 1 | 1 | Chammār ..... | ..... | ..... | .. | ..... | ..... |
| 1066 Zebo | 5 | .. | ..... | ..... | ..... | 5 | ..... | Dhobi, Rāin, Jogī, Mirāsī, Shekh. |
| 1067 Zinā | 1 | .. | ..... | ..... | ..... | 1 | ..... | Lohār |

TABLE II.

Names of Hindus.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Common Objects in Daily and Domestic Life. 2. Mythological Objects. 3. Heavenly Objects. 4. Accident of Birth. 5. Mental Qualities. 6. Habit of Body. 7. Outward Personal Peculiarities. 8. Animals. 9. Birds. 10. Reptiles. | <ol style="list-style-type: none"> 11. Fish and Marine Animals. 12. Insects. 13. Trees. 14. Flowers. 15. Fruits. 16. Herbs. 17. Plants. 18. Precious Stones. 19. Precious Metals. 20. Trades, Professions and Occupations. 21. Miscellaneous Words. |
|--|--|

WHENCE DERIVED : 1, from Common Objects in Daily and Domestic Life.

| Serial Number. | FORM. | | | SENSE. | | |
|----------------|--------------|---------------------------------|-------------------------|--------------|--------------------------|---|
| | Male. | | Female. | Diminutive. | Literal. | Applied. |
| | Simple. | Compound. | | | | |
| | | | | | | |
| 1 | Āgā | Āgi R, Āg S, M. | Āgo..... | Āgā | Fire | Fiery. |
| 2 | Chhāpā | Chhāpā S, L; Chhāpe R, S, M. | Chhāpo | Chhāpā | Stamp, seal, signet..... | Leader: consequential; unchangeable, resolved. |
| 3 | Chirāghā ... | Chirāgh S, M.... | Chirāgho | Chirāghā ... | Lamp..... | Lovely: an only son: jolly, pleasant com- panion. |
| 4 | Gendā | Gendā R, S, M. | Gendān, Gendī... | Gendā | Ball | Matter of fact: precise in statement: exact. |
| 5 | Gudar !..... | Gudar S, M; Gudrī R, L. | Gudro | Gudrā | Rag | Miserly, grasping. |
| 6 | Jhandā | Jhandā S, M ... | Jhandō | Jhandā | Flag, banner | Skilled; honored; famed. |
| 7 | Moharā..... | Mohar S, M, L. | Moharo | Moharū | Seal, stamp | Influential: rich. In fem. well-dressed: re- spected: of sound com- mon sense. |
| 8 | Sandūrā ... | Sandūr R, S, M.. | Sandurān, San- dūro. | Sandūrā..... | Red-lead, red paint ... | Watchful of advantage: persevering. |
| 9 | Shakkrā ... | Shakkar R, S, M. | Shakkrān, Shak- kro. | Shakkrā..... | Sugar..... | Well-spoken; friendly. |
| 10 | Sūjā | Sūjā S, M; Sūji R. | Sūjō | Sūjā | Gimlet, borer; needle.. | Prying, spying: Paul Pry. |

NOTE.—S. Singh, M. Mall, R. Bām, Bi. Rai, C. Chand, L. Lāl.

WHENCE DERIVED : 2, from Mythological Objects.

| Serial Number. | FORM. | | | | SENSE. | |
|----------------|--------------|-------------------------------|--------------------------|-------------|--|---|
| | Male. | | Female. | Diminutive. | Literal. | Applied. |
| | Simple. | Compound. | | | | |
| 11 | Ambā..... | Ambā S, M; Ambādittā. | Ambo, Ambān... | Ambā | The mother (Jagat-ambā): Durgā. | Mother-given: born by the grace of Durgā. |
| 12 | Birjā | Birjā S, M. | Birjo | Birjā | Braj, Vraja: Country about Mathurā where Kṛishṇa passed his boyhood. | Quiet; upright. |
| 13 | Deotā | Deotā S, M. | Devī ..... | ..... | God; Goddess | Quiet, upright: beyond reproach. |
| 14 | Durgā | Durgā S, M, R; Durgādittā. | Durgo, Durgān, Durgī. | Durgā | The mother, Durgā ... | Durgā-given: born by the grace of Durgā. |
| 15 | Dūtā | Dūt S, M. | Duto, Dūtān ... | Dūtā | <i>Varan ká dūt</i> : Varu- nā's messenger: God's messenger. | Peace-maker. |
| 16 | Garuṣ | Garuṣ S, M. .... | ..... | ..... | Garuda, the king of the birds, and the chariot of Vishṇu? <i>Ardea argala</i> . | Honored. |
| 17 | Kaṇthā | Kaṇth S, M, R... | Kaṇtho | Kaṇthā..... | Nīlkanth, the blue Indian jay and chariot of Rāma Chandra <i>Coracias Indica</i> . | Honored. |

| | | | | | | |
|----|----------------|------------------------------|---------------------|---------------|-------------------------------------|---|
| 18 | Lakshá | Lakshá S, M, R. Lakshí R. | Lakshán | Lakshú | Lakshmi, goddess of wealth. | The knack of wealth; acquisitive; giver of advice to all; general friend. |
| 19 | Lálji | Lálji R, M; Lál S. | ..... | Laljá | Krishna..... | Vowed to Krishna. |
| 20 | Machhlí | Machhli R; Machhlá S, M. | Machhlán, Machhlo. | Machhlá | The Fish (matsya) Avatár of Vishnu. | Honored; fish-eater; fish-hater (chaff.) |
| 21 | Mátá | Mátá S, R, M; Mátádittá. | Mátá ..... | ..... | Goddess | Goddess-given; born by the grace of a goddess. |
| 22 | Sitá, Sító ... | Sitá R, S, M. ... | Sitá, Sító, Sítá... | ..... | Sitá, wife of Ráma Chandra. | Quiet; inoffensive; upright; straight forward. |

WHENCE DERIVED : 3, from Heavenly Objects.

| | | | | | | |
|----|-------------|--------------------------|-------------------|-----------------|----------------|--|
| 23 | Bijlá | Bijli S, M, R. ... | Bijlo | Bijlá | Lightning..... | Sharp, clever, quick, hasty, quick-tempered. |
| 24 | Chánd | Chánd R, S, M. ... | Chándó, Chando. | Chándó, Chandá. | Moon..... | Gentle; handsome. |
| 25 | Karká | Kark S, M, R; Kark Náth. | Karko | Karkú | Thunder | Hasty; loud-voiced; disagreeable. |
| 26 | Máhtábá ... | Máhtáb S, M. ... | Máhtábo | Máhtábá ... | Moon..... | Beautiful; liked; loved at home. |
| 27 | Súrjá | Súrj R, S, M; Súrj Balí. | Súrján, Súrjo ... | Súrjá | Sun | Strong; swaggering; well-known; true; of high birth. |

NOTE.—S. Singh, M. Mall, R. Rám, Rí. Rai, C. Chand, L. Lál.

WHENCE DERIVED : 4, from Accident of Birth.

| Serial Number. | FORM. | | | SENSE. | |
|----------------|-----------------------|----------------------------------|-----------------------|--------------|--|
| | Male. | | Female. | Diminutive. | Literal. |
| | Simple. | Compound. | | | |
| | | | | | |
| 28 | Ambá..... | Ambá, S, M; Ambádittá. | Ambo, Ambán... | Ambá | Mango |
| 29 | Buddhá | Buddhá, S, M; Buddhi R. | Buddho, Bud- dhán. | Buddhá..... | Wednesday |
| 30 | Chetá..... | Chetá S, M; Chet R. | Cheto, Chetán ... | Chetá..... | Chait |
| 31 | Itwára, Itwári. | Itwára M; Itwári M. | Itwáro ... .. | ..... | Sunday |
| 32 | Kakkar | Kakkar S, M ... | Kakkri | Kakkri | Cucumber; <i>cucumis uti-</i> <i>lissinus</i> . |
| 33 | Mangalá ... | Mangal S, M ... | Mangalo | Mangalá ... | Tuesday |
| 34 | Mangalá ... | Mangal S, M ... | Mangalo | Mangalá ... | Revelry |
| 35 | Mangalá ... | Mangal S, M ... | Mangali | Mangalá ... | Mars (planet) |
| 36 | Pahará | Pahará, S, M; Pahári R, L, S. | Paháro, Paháran | Pahará | Hill |
| 37 | Sawári, Son- wára. | Sawári R; Son- wára S, M. | Sawáro | Sawára | Monday |

Born in the Mango
Season; June-July.
Born on Wednesday.
Born in Chait (March-
April).
Born on Sunday.
Born in the Cucumber
Season (June-July).
Born on Tuesday.
Born on holiday.
Born under Mars.
Born in the Hills.
Born on Monday.

WHENCE DERIVED : 5, from Mental Qualities.

| 38 | Asaná | Asán S, M..... | Asáno | Asánũ | (Alisán) Kindness; good offices. | Peace-maker: obliging, kindly. |
|----|--|--|---|-----------------------|-------------------------------------|--|
| 39 | Bahádur, Bhádár, Bahádurá, Bhádará. | Bahádur S, M; Bhádár S, M. | Baháduro, Bhá- dro; Bahádu- rán, Bhádrán. | Bahádurá, Bhádará. | Brave. | Overbearing; plucky. |
| 40 | Buddhá .. | Buddhá S, M; Buddhi R. | Buddho, Bud- dhán. | Buddhá..... | Wisdom. | Clever, learned : <i>in dim.</i> a fool. |
| 41 | Chetá | Chetá S, M; Chet S, R. | Cheto, Chetan ... | Chetá..... | Memory..... | Of retentive memory. |
| 42 | Dhiraj | Dhiraj S, M, R. | Dhirjo, Dhirján. | Dhírjā | Patient..... | Patient. |
| 43 | Dilerā | Diler S, M, Dilerī R. | Dilero, Dilerán.. | Dilerā | Brave. | Brave. |
| 44 | Hetā | Het R, S, M, L. | Heto | Hetā | True love (<i>hit</i>)..... | Sociable, friendly; universally loved. |
| 45 | Himmat .. | Himmat R, S, M. | Himto, Himtān.. | Himtā | Spirit; pluck | Spirited; high-minded. |
| 46 | Hoshiārā .. | Hoshiārā S, M; Hoshiārī R. | Hoshiāro | Hoshiārā ... | Wide awake | Careful; sharp. |
| 47 | Jhaggar .. | Jhaggar S, M; Jhaggrī R. | Jhaggo, Jhagg- rán. | Jhaggrā .. | Quarrelsome. | Quarrelsome. |
| 48 | Machal | Machal S, M. ... | Machlo | Machlā | Sulky | Sulky; perverse; obstin- ate. |
| 49 | Magrā | Magrā S, M; Magar S, M; Magrī R. | Magro | Magrā | Sulky. | Sulky; procrastinating. |
| 50 | Melāpā | Melāp R, S, M... | Melāpo, Melāpān. | Melāpā | Friendly. | Pleasant-spoken; make quick to friends; sociable. |
| 51 | Sewā | Sewā R, S, M. ... | Sewī | Sewā..... | Worship | Obedient. |
| 52 | Sital | Sital S, M, R. ... | Sitlā | Sitlā | Quiet..... | Quiet; inoffensive. |

NOTE.—S. Singh, M. Mall, R. Rām, Bi. Bai, C. Chand, L. Lal.

WHENCE DERIVED : 6, from Habit of Body.

| Serial Number. | FORM. | | | SENSE. | |
|----------------|--------------------|----------------------------|---------------------------|--------------------|---|
| | Male. | | Female. | Literal. | Applied. |
| | Simple. | Compound. | | | |
| 53 | Bārḥā, Bū- dhā. | Bārḥā S, M; Būdhā S, M. | Bārḥān, Būdhān, Būḥiā. | Bārḥā, Bū- dhā. | Habit of gulping..... Panjabi, <i>būḥ</i> <i>būḥ</i> <i>karnā</i> , to cough up phlegm : to gulp. Quarrelsome. Weakly, ailing. |
| 54 | Kharkā..... | Khark S, M..... | Kharko, Kharkān | Kharkā..... | Rattle, noise |
| 55 | Rogā, Rogi. | Rog S, L, M..... | Rogan | Rogā..... | Sick |

WHENCE DERIVED : 7, from Outward Personal Peculiarities.

| | | | | | | |
|----|---------------|---------------------------------|---------------|--------------|--------------------|---|
| 56 | Barḥannā... | ..... | ..... | ..... | Long-eared..... | Long-eared. |
| 57 | Barpetā..... | ..... | ..... | Barpetā..... | Pot-bellied | Greedy; pot-bellied; wise; full of resource. Short; clever. |
| 58 | Baunā | Baunā S, M; Baune L. | Baunī | Baunā | Dwarf | Tall; projecting teeth. |
| 59 | Bulandā | Bulandā M; Bu- land S. | Bulando | Bulandā .. | Tall | Short-eared; crop-eared; only surviving child. |
| 60 | Burā, Būr... | Būrā S, M.; Būr S, M. | Būrān | Būrī | Crop-eared | Long-beard. |
| 61 | Chhajjā..... | Chhajjā S..... | ..... | Chhajjā..... | Long-beard | Short. |
| 62 | Chhotā | Chhote R. S, M; Chhotā S, M. | Chhoto | Chhotā | Small, short | |

| | | | | | | |
|----|------------------|--|--|---|------------------------|--|
| 63 | Ganjá..... | Ganjá S, M; Ganj L. | Ganjo | Ganjú | Bald | Bald-headed: unsuccessful. |
| 64 | Kubrâ, Kubbâ. | Kubrâ S, M; Kub- bâ S, M; Kubre S, M.; Kubbe S, M, L. | Kubro, Kubbo... Lamkannî; Lamkanno. Lamnakkhi; Lamnakkho | Kubrâ, Kubbâ. Lamkannâ. Lamnakkhâ. | Hunchback | Hunchback; untrustworthy. |
| 65 | Lamkannâ.. | ..... | Lamkannî; Lamkanno. Lamnakkhi; Lamnakkho | Lamkannâ. Lamnakkhâ. | Long-eared | Long-eared. |
| 66 | Lamnakkhâ. | ..... | Lamkannî; Lamkanno. Lamnakkhi; Lamnakkho | Lamkannâ. Lamnakkhâ. | Long-nosed | Long-nosed. |
| 67 | Langrâ | Langrâ S, M; Langar L. | Langro | Langrâ | Lame | Lame; bad adviser; untrustworthy. |
| 68 | Lâlâ... .. | Lâlâ S, M..... | Lâlo | Lâlâ | Maimed..... | Maimed; lame; useless. |
| 69 | Rûpâ | Rûp L, R, S, M. | Rûpân, Rupo..... | Rûpâ | Beauty | Handsome |
| 70 | Sitlâ | Sitlâ S, M. | Sitlân, Sitlo..... | Sitlâ | Small-pox | Pock-marked. |
| 71 | Sohanâ | Sohan S, M. | Sohanî | Sohanâ | Beauty | Handsome; beautiful. |
| 72 | Sundar | Sundar S, M, L.. | Sundro | Sundrâ | Beautiful | Handsome; pretty. |
| 73 | Surkhâ | Surkhâ S, M..... | Surkho, Surkhân | Surkhâ | Red: red-dyed clothes. | <i>In masc.</i> red-cheeked; deceitful; boaster; swaggerer: wrapt up in self. <i>In fem.</i> shameless liar. |

WHENCE DERIVED: S, from Names of Animals.

| | | | | | | |
|----|--------------|------------------|--------------------|-------------|-------------|---|
| 74 | Bâghâ | Bâgh S, M. | Bâghnî | Bâghnûn ... | Tiger | Ambitious; generous; extravagant, careless. |
| 75 | Bheriâ ..... | ..... | ..... | ..... | Wolf | Greedy. |
| 76 | Billâ | Billâ S, M. | Billô, Billî | Billâ | Cat..... | Watchful of opportunity; selfish; disagreeable. |

NOTE.—S. Singh, M. Mall, R. Rām, Rī. Rai, C. Chand, L. Lāl.

WHENCE DERIVED : 8, from Names of Animals—continued.

| Serial Number. | FORM. | | | | SENSE. | |
|----------------|---------------|--------------------|--------------------|---------------|------------------------|--|
| | Male. | | Female. | Diminutive. | Literal. | Applied. |
| | Simple. | Compound. | | | | |
| 77 | Chúhá | Chúhá S. M. ... | Chúhí ..... | ..... | Rat | Cowardly; small-mouthed, rabbit-mouthed, small-faced. |
| 78 | Gaindá | Gaindá R, S, M, L. | Gaindán, Gaindí. | Gaindú | Rhinoceros | Very sharp; clever. |
| 79 | Hanunán ... | Hanunán S, M. | Bandrí | Bandrá | Monkey | Greedy; thievish; gaining advantage by swagger or bounce; ungrateful. |
| 80 | Hirná | Hiran S, M. | Hirno | Hirnú | Deer | Pretty; timid; fair-weather friend. |
| 81 | Kastúrá | Kastúrá S, M. ... | Kastáran, Kastúro. | Kastúrá | Musk deer | Sound adviser; pleasant; pleasant-spoken; fast friend, sincere friend. |
| 82 | Langúr ..... | ..... | Langúro | Langúrú ... | Black-faced Monkey ... | Shameless; a person with a history; a timid bad person. |
| 83 | Mirgá | Mirg S, M. | Mirgo, Mirgán... | Mirgú | Antelope | Pretty; good looking; covered; timid; selfish. |
| 84 | Sherá | Sher S. M. | Sherní | Shernú | Tiger | Ambitious; plucky; generous. |

WHENCE DERIVED : 9, from Names of Birds.

| | | | | | | |
|----|-------------|----------------------------|-----------------------------|--------------|--------------------|---|
| 85 | Baglá..... | Baglá Bhagat ... | Bagli, Baglá, Bhagatni. | ..... | Heron | Hypocrite. |
| 86 | Chiráf..... | Chiráf S, M; Chiráf. R. | Chiráf, Gauráyá. | Chiráf | Sparrow..... | Fair-weather friend. |
| 87 | Mor | Mor S, M. | Morán, Moro, Morí, Morú. | Morná | Peacock | Learned, clever; sedate; silently observant. |
| 88 | Sáras | Sáras S, M. | Sarsán, Sarso ... | Sarsá | Heron ... | Crafty; watchful of advantage. |
| 89 | Shikkrá ... | Shikkar S, R, M. | Shikkrán, Shik- kro. | Shikkrá ... | Sparrow-hawk | Selfish. |
| 90 | Totá | Totá S, M. | Totí, Totán | Totá | Parrot | Ungrateful. |

WHENCE DERIVED : 10, from Names of Reptiles.

| | | | | | | |
|----|---------------|---------------------------|---|--------------|--------------------|---|
| 91 | Ajgar | Ajgar S, M. ... | Ajgarán, Ajgaro. | Ajgará..... | Python | Gormandizer; lazy; slow; slow and sure; silent and sure; just but merciless. |
| 92 | Chhipkali ... | Chhipkal S, M... | Chhipkalán, Chhipkali, Chhipkalo. | Chhipkalá... | House-lizard | Watchful of advantage; greedy; selfish. |
| 93 | Magrá | Magar S, M, R... | Magro, Magrán, Magri. | Magrá | Alligator..... | Watchful of advantage; selfish; wicked. |
| 94 | Mendak..... | Mendak S, M. Mendki R. | Mendki, Mendko, Mendká. | Mendká..... | Frog | Idle. |
| 95 | Nihangá ... | Nihang S, M. ... | Nihango, Nihan- gá, Nihangí. | Nihangá. ... | Crocodile | Fearless; careless; impudent; shame- less; impetuous. |

NOTE.—S. Singh, M. Mall, R. Rám, Rí. Rai, C. Chand, L. Lál.

WHENCE DERIVED: 11, from Names of Fish and Marine Animals.

| Serial Number. | FORM. | | | | SENSE. | |
|----------------|-------------|-----------------------------|---------------------------------|-------------|------------------------|------------------------------------|
| | Male. | | Female. | Diminutive. | Literal. | Applied. |
| | Simple. | Compound. | | | | |
| 96 | Kachhwá ... | Kachhwá S, M; Kachhwe R. | Kachhwi, Kachh- wán, Kachho. | Kachhú..... | Tortoise, Turtle | Fat; idle; slow; un- fortunate. |

WHENCE DERIVED: 12, from Names of Insects.

| | | | | | | |
|-----|--------------------|----------------------------------|-------------------------|--------------|--|--|
| 97 | Bhaurá ... | Bhaurá S. M.... | Bhauro | Bhaurá ... | Beetle: bumble-bee ... | Wanderer; rolling stone; changeable. |
| 98 | Dáns ..... | ..... | ..... | ..... | Gadfly; horse-fly | Evil-minded; untrust- worthy; disliked; hated; backbiter. |
| 99 | Dímak ..... | ..... | ..... | ..... | White-ant | Hypocrite; smooth- faced cheat; blood- sucker; Shylock. |
| 100 | Ghun ..... | ..... | ..... | ..... | Weevil | Secret miser; under- hand thief. |
| 101 | Jugná, Jug- ní. | Jugná R, S, M; Jugní R, S, M. | Jugná, Jugní, Jugno. | Jugná | Freely | Beautiful; only son; liked, beloved; change- able; weak of will. |
| 102 | Ján, Ján ... | ..... | ..... | Ján, Ján ... | Louse when dormant: hair-louse. | Dirty habits; selfish; fair-weather friend; secret petty thief. |
| 103 | Jánká..... | ..... | ..... | Jánk | Louse when dormant: hair-louse. | Dirty habits. |
| 104 | Líkh ..... | ..... | ..... | Líkh, Líkho | Louse when active: hair-louse: nit. | Dirty habits; watchful of advantage; patient of opportunity. |

| | | | | | | |
|-----|---------------|----------------------------|--------------------------|--------------|---------------------|--|
| 105 | Machhar ... | Machhar S, M... | Machhro | Machhrú ... | Mosquito | Troublesome. |
| 106 | Makorâ :..... | Makorâ S, M; Makorî R. | Makorân, Ma- koro | Makorû | Big black ant | Selfish; miserly; provi- dent. |
| 107 | Makrâ | Makrâ S, M..... | Makrân, Makro.. | Makrû | Spider | Tall and lean; uncertain temper; quarrelsome but not spiteful. |
| 108 | Pissâ, Pissû. | Pissâ S, M; Pissû S, M. | Pisso | Pissû | Flea | Clever thief; suspected. |
| 109 | Tiddâ..... | Tiddâ S, M | Tiddo, Tiddân, Tiddi. | Tiddû..... | Grasshopper | Thin and active; fear- less; regardless of con- sequences; fool-hardy. |

WHENCE DERIVED: 13, from Names of Trees.

| | | | | | | |
|-----|------------------------|-----------------------------------|--------------------|--------------|---|---|
| 110 | Bargâ..... | Bargâ, R, S, M | Bargân, Bargo.. | Bargû | Leaf | Vain & proud; concealed. |
| 111 | Batâ | Batâ S, M..... | Bâte, Bâto | Bâtû... .. | Tree | Strong, stout: opin- ionated; immovable; obstinate. |
| 112 | Drekâ | Drekâ S, M | Dreki, Dreko ... | Drekû | Dhrek, Dhurek and Bakâyan: <i>metia</i> ? | Unstable; unreliable. |
| 113 | Harâbansâ, Harbans. | Harbans S, M ... | Harbanso | Harbansû ... | Green bamboo..... | Weak; easily led; gree- dy; bribe-taker; care- less of consequences. |
| 114 | Lakkar | Lakkar S, M. ... | Lakkri | Lakkû | A log of wood | Determined; obstinate; inflexible; a person of a single idea. |
| 115 | Nimâ | Nimâ M; Nim S. | Namoli | Namolû..... | The <i>nâm</i> tree: <i>melid</i> <i>composita</i> . | Unstable; unreliable; bitter; sarcastic. <i>In fen.</i> <i>and dim. from the fruit:</i> sweet, plain-spoken. |
| 116 | Pipal, Piplâ. | Piplâ S, M; Pi- pal S, M | Pipli, Piplo | Pipû | The <i>pîpal</i> tree: <i>ficus</i> <i>religiosa</i> . | Honored. |

NOTE.—S. Singh, M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED: 14, from Names of Flowers.

| Serial Number. | FORM. | | | Diminutive. | Literal. | Applied. |
|----------------|-----------------------|---------------------------------------|-----------------------------|---------------------|---|---|
| | Male. | | Female. | | | |
| | Simple. | Compound. | | | | |
| | | | | | | |
| 117 | Belá | Belá S, M; Belí R. | Belán, Belí..... | Belá | A jasmine..... | Upright; respected. |
| 118 | Chamelá ... | Chamelá S, M; Chamel R, M. | Chamelán, Chameli. | Chamelá ... | A jasmine: <i>nichelia</i> ?.. | Upright; trustworthy. |
| 119 | Champá, Chambá. | Champá R, S; M; Chambá R, S, M. | Champán, Chambán. | ..... | A jasmine: <i>nichelia</i> <i>champaca</i> . | Straightforward; beautiful. |
| 120 | Gendá | Gendá R. S. M.. | Gendán, Gendí.. | Gendá | Marigold: <i>tagetes erecta</i> | Matter of fact; <i>in fem.</i> a pretty fool; a mere doll. |
| 121 | Gulábá | Gulábá M; Guláb S, Rí. | Gulábán, Gulábo, Gulábi. | Gulábá | A rose | An only child; trust- worthy; cheerful. |
| 122 | Keorá | Keorá S, M. | Keorán, Keoro, Keorí. | Keorá | A strong-scented flower: <i>pandanus</i> <i>odoratissimus</i> . | Clear-sighted; straight forward; peace maker |
| 123 | Maltá..... | Maltá S, M. | Maltí, Malto, Máltá. | ..... | A jasmine: <i>aganosma</i> <i>Rozburghii</i> . | Liked; respected; highly estimated. |
| 124 | Motiýá ..... | ..... | ..... | ..... | A jasmine: <i>jasminum</i> <i>sambac</i> . | Straight forward; matter of fact; respected |
| 125 | Phol, Pholá Pholí. | Phol C, S, M; Pholá M; Pholí R. | Pholán, Pholó... | Pholá, Phul- lá. | Flower; blossom. | Extravagant; beautiful; pretty. |

| | | | | | |
|-----|-------------------------------|---|----------------------------|--|--|
| 126 | Sadāsahágá. Sodāsahág S | Sadāsahágán, Sadāsahágo. Suriymukhán, Suriymukho. | Sadāsahágá. Suriymukhá. | White shoe-flower : <i>Hibiscus pheniceus</i> . Sunflower : <i>helianthus annuus</i> . | Prosperous ; fortunate. Well-spoken : clean-handed. |
| 127 | Suriymukh.... | ..... | ..... | ..... | ..... |

23 T

WHENCE DERIVED : 15, from Names of Fruits.

| | | | | | | |
|-----|----------------|-------------------|--------------------------------------|----------------------------|--|--|
| 128 | Bádám, Bádámá. | Bádám S, M. ... | Bádámá, Bádámou. Khajúr, Khajúrú. | Badámú..... Khajúrú ... | Almond: <i>terminalia catappa</i> . The date palm | Straight forward ; candid ; quick-tempered. Even-tempered ; sweet-tempered. |
| 129 | Khajúrú ... | Khajúrú S, M. ... | ..... | ..... | ..... | Mediocre ; even-tempered ; time-server ; double-faced. |
| 130 | Imliá | Imlá S, M. | Imli, Imlo..... | Imlá | Tamarind | Dangerous ; evil-minded ; evil adviser ; back-biter. |
| 131 | Lasúrú | Lasúrú S, M. ... | Lasúrún..... | Lasúrú | A glutinous fruit : <i>cordia myxa</i> . | Kindly ; good-natured ; sweet-tempered. |
| 132 | Sewá | Sewá R, S, M.... | Sevī | Seṭ | Apple..... | ..... |

WHENCE DERIVED ; 16, from Names of Herbs.

| | | | | | | |
|-----|--------------|--------------------------|--------------------|--------------|---|--|
| 133 | Baingan ... | Baingan S, M, R. | ..... | ..... | Egg-plant : <i>brinjal</i> : <i>Solanum melongena</i> . | Useless ; bad ; beloved ; big-testicled. |
| 134 | Iláchá | Iláchá S, M ; Ilá-chí R. | Ilachán, Ilácho... | Iláchú | Cardamom | Kindly ; willing ; sound adviser. |
| 135 | Kakkar | Kakkar S, M. ... | Kakkri | Kakkrá | A cucumber : <i>cucumis utitissimus</i> . | Useless ; mediocre ; second-rate. |

NOTE. —S. Singh, M. Mall, R. Bám, Ri. Rai, C. Chand, L. Lál.

WHENCE DERIVED : 16, from Names of Herbs—continued.

| Serial Number. | Form. | | | Diminutive. | Literal. | Sense. |
|----------------|----------------------|-------------------------|--------------------------|--------------|--|---|
| | Male. | | Female. | | | |
| | Simple. | Compound. | | | | |
| | | | | | | |
| 136 | Kapásá | Kapásá S, M. ... | Kapásó, Kapásán. | Kapású | Cotton plant | Useful; handy; true friend. |
| 137 | Karelá | Karelá S, M..... | Karelán, Karelo.. | Karelú | A bitter vegetable: <i>momordica charanta</i> . | Pock-marked; untrustworthy. |
| 138 | Karilá | Karilá S, M..... | Karilán, Karilo.. | Karilú | Caper-bush: <i>capparis aphylla</i> . | Back-biter; unsafe; candid friend. |
| 139 | Marwá | Marwá S, M..... | ..... | ..... | Sweet marjoram | Respected; kindly; safe adviser. |
| 140 | Mattrá | Mattrá S, M..... | Mattrán, Mattro. | Mattrú | Pea | Fair, just; upright; peace-maker. |
| 141 | Mirchí, Mirchá. | Mirchá S; Mirchá M. | Mirchán, Mircho, Mirchí. | Mirchú | Pepper: <i>capsicum frutescens</i> . | Sharp, clever; wicked; quarrelsome. |
| 142 | Pipal, Piplá. | Pipal S, M; Piplá S, M. | Piplí, Pipló | Piplú | Long pepper: <i>piper longum</i> . | Bad-tempered; quarrelsome; peevish; pepery; back-biter. |
| 143 | Singhárá ... | Singhárá S, M... | Singhárán, Singháro. | Singhárú ... | Water chestnut, caltrop: <i>trapa bispinosa</i> . | Slow; candid; simple. |
| 144 | Sukhdarshan. | Sukhdarshan S, M | Sukhdarsní, Sukhdarsno. | Sukhdarsnú. | <i>Amurillis zeylanicum</i> : antidote for ear-ache. | Jolly, pleasant; boon companion; only son. |
| 145 | Tulsá | Tulsá S, R, M. | Tulsí, Tulso | Tulsú | Sweet basil: <i>ocimum sacrum</i> . | Honored; respected. |

WHENCE DERIVED : 17, from the Names of Plants.

| | | | | | | |
|-----|---------------------|---------------------------|--------------------|--------------|-------------------|---|
| 146 | Anájá | Anájá M; Anáj R, S, M. | Anájān, Anájo... | Anájú | Grain..... | Fair; honest; just. |
| 147 | Belá | Bel S, M; Bel, R. | Belān, Belri | Belrú | Creeper..... | Inoffensive; useful; resourceful. |
| 148 | Bhutṭá | Bhutṭá S, M. ... | Bhutṭān, Bhutṭo | Bhutṭú | Indian corn | Untrustworthy; occa- sionally useful. |
| 149 | Dháná, Dhā- nī | Dháná S, M | Dhánān, Dhāno. | Dhánú | Rice plant | Mediocre; fair complex- ion; useful; time- server; revengeful; severe. |
| 150 | Gandam, Gandamā. | Gandam S, M ... | Gandamān | Gandamú ... | Wheat | Mediocre; fair complex- ion; useful; time- server. |
| 151 | Supárá | Supárá S, M; Supári R. | Supáran | Supárú | Betel-nut | Extravagant. |

WHENCE DERIVED : 18, from Names of Precious Stones.

| | | | | | | |
|-----|--------------|-------------------------|-----------------------------|--------------|---------------|---|
| 152 | Hirā | Hirā, S. M. L. ... | Hirān, Hir, Hiro, Hiriā. | Hirú | Diamond | True; correct; sound; determined; resolved; unchangeable. |
| 153 | Jawáhirá ... | Jawáhir, R, S, M, L. | Jawáhirān, Ja- wáhiro | Jawáhirú ... | Jewels | Superior; clever. |
| 154 | Lál..... | Lál, R, S, M. ... | Lálān, Láló | Lálú | Ruby..... | Superiority of mind or body. |
| 155 | Motí | Motí, R, S, M, L. | ..... | ..... | Pearl | Upright; straight for- ward; truth-loving. |

NOTE.—S. Singh, M. Mall, R. Rām, Ri. Rai, C. Chand, L. Lál.

WHENCE DERIVED : 19, from Names of Precious Metals.

| Serial Number. | FORM. | | | SENSE. | |
|----------------|-----------|------------------|-----------------|-------------|----------------|
| | Male. | | Female. | Diminutive. | Literal. |
| | Simple. | Compound. | | | |
| 156 | Rôpá..... | Rôp, L. R. S. M. | Rôpo, Rupán ... | Rôpá..... | Silver..... |
| | | | | | Fair; upright. |

WHENCE DERIVED : 20, from Names of Trades, Professions and Occupations.

| | | | | | | |
|-----|--------------|---------------------------|-----------------------------|---------------|--------------------------|------------------------|
| 157 | Dâgi ..... | ..... | Dâyan ..... | ..... | Exorcist; wizard, witch | Witch; wizard. |
| 158 | Dâsâ | Dâs, R. S, M. ... | Dâso, Dâsân..... | Dâsâ | Servant..... | Obedient. |
| 159 | Dastûrâ..... | Dastûrâ, S. M; Dastûrî R. | Dastûro..... | Dastûrâ..... | Custom..... | Acquisitive; thievish. |
| 160 | Râjâ | Râjâ, R. S, M, L. Râni. | Râjo, Râjân, Râni. | Râjkanwar.. | King, queen, prince. ... | Honored. |
| 161 | Saudâgar ... | Saudâgar, S. M.. | Saudâgarnî ..... | ..... | Merchant | Sharp; clever. |
| 162 | Shikârâ..... | Shikâr, S. M; Shikârî R. | Shikâro, Shikâran, Shikârî. | Shikârânûn... | Hunter | Sponger. |
| 163 | Sipâhî | Sipâhî, S, M | Sipâhan | Sipâhû | Soldier | Over-bearing. |

WHENCE DERIVED : 21, from Miscellaneous Words.

| | | | | | | |
|-----|--------------|-----------------------------------|--------------------------|--------------|--|--|
| 164 | Birjá | Birjá, S, M; Bir- je, R. | Birjo | Birjá | Resin (Panjábi) | One who sticks where ad- vantage is found; leech. |
| 165 | Chhedá | Chhedá, S, M; Chhedí, R. | Chhedo | Chhedá | Hole | Interfering; officious; forward. |
| 166 | Deorhá | Deorhá, S, M. .. | Deorho | Deorhú | 1½ (<i>derh</i>) | Taking a share and a half; greedy; tricky. |
| 167 | Dhómá | Dhómá, M; Dhú- mi, R; Dhúm, S. | Dhūmán, Dhūmo, Dhūmí. | Dhūmá | Noise; fame | Famous. |
| 168 | Dutá | Dūt, S, M | Dūto, Dūtan .. | Dūtá | Spy | Firebrand; backbiter; prying. |
| 169 | Fattá | Fatteh, R, S, M. | Fatto | Fattá | Victory | Respected. |
| 170 | Ganjá | Ganjá, S, M; Ganj, L. | Ganjo | Ganjū | Treasury | Rich; money-making; contented. |
| 171 | Garjá | Garj, S, M; Garz, S, M. | Garjo | Garjá | (<i>gharz</i> , Arabic) Interest, concern. | Selfish. |
| 172 | Garjá | Garj, S, M | Garjo | Garjá | Noise | Loud-voiced. |
| 173 | Hisábá | Hisáb, R, S, M, L. | Hisábo | Hisábá | Computation | Thoughtful; calculating. |
| 174 | Hukmá | Hukm, S, M, L, C. | Hukmo | Hukmá | Order | Imperious; opinionated. |
| 175 | Jagatá | Jagat, R, S, M. . | Jagto | Jagatá | The world | Clever; man of the world. |
| 176 | Jai | Jai, R, S, M. .... | ..... | ..... | Victory | Respected; of high au- thority in matters of daily life; reverend. |
| 177 | Jiá | Jiá, R, S, M, L. . | ..... | ..... | Life | Precious; beloved. |
| 178 | Juggá | Juggá, S, M; Juggí, R. | Juggo | Juggá | The age | Clever; up to the time; intelligent. |
| 179 | Jugatá | Jugat, R, S, M. . | Jugto | Jugatá | Dexterity | Clever; good manager. |
| 180 | Khazáná .. | Khazán, S, M. | Khazáno | Khazánú .. | Treasury | Tale-bearer; mischief- maker. |

NOTE.—S. Singh, M. Mall, R. Rám, Ri. Rai, C. Chand, L. Lal.

WHENCE DERIVED : 21, from Miscellaneous Words—continued.

| Serial Number. | FROM. | | | SENSE. | |
|----------------|----------------------|--|-------------------------|---------------|--|
| | Male. | | Female. | Diminutive. | Literal. |
| | Simple. | Compound. | | | |
| | | | | | |
| 181 | Pahārā, Pahārī. | Pahārā, S, M; Pahārī, R, L, S. | Pahāro, Pahāran | Pahārū | Hill..... Ambitious. |
| 182 | Rachpāl ... | Rachpāl, R, S, M, L. | Rachpālo | Rachpālū ... | Protector: nourisher... Kindly. |
| 183 | Sawāi, Sa- wāyyā. | Sawāi, S, M; Sawāyyā, S, M. | ..... | ..... | 1½ (sawā) A man and a quarter; honored; just. |
| 184 | Shitābā | Shitābā, S, M; Shitābī, R; Shitāb, S. M. | Shitābo; Shitā- bān. | Shitābū | Quickly Quick, sharp. |
| 185 | Ṭikkā..... | Ṭikkā, S, M. ... | Ṭikko | Ṭikkū..... | (ṭika) The mark on the forehead of the Heir to the Throne. |
| 186 | Ujāgar | Ujāgar, S, M ... | ..... | ..... | Only son; forward. Famous; renowned. |

NOTE.—S. Singh, M. Mall, R. Rām, R. Rai, C. Chand, L. Lāl.

A P P E N D I X.

VERSES TURNING ON THE MEANINGS OF PROPER NAMES.*

1. Ajgar, python :

Ajgar motā mard hai, jo kūd-phānd nahīn de ;
Jab qābū us kā pare, to jī se de mittāe.
 Ajgar is fat and moves slowly,
 But when he gets his chance he destroys utterly.

2. Ambādittā, Goddess-given :

Ambādittā, us ko kahte dm same paidā jo hūā ;
Durgādittā bhī us ko minnat Ambā se jo hūā.
 They call him Ambādittā, who was born in mango-time ;
 And him Durgādittā, who came through a vow to the Mother.

3. Anājā, grain :

Nām Anājā bolte jo sab ke kām kare,
Adam aur haiwān kī aur panchhī kī rachhyā kare.
 They name him Anājā, that is useful to all,
 And cares for each, be he man or beast or bird.

4. Badāmā, almond :

Badāmā hai karā ; dekhē us ke hāth :
Natījā hō mīthā, karē us ke sāth.
 Badāmā is nasty ; watch his hands :
 The result (of his advice) is good ; do as he says.

5. Bāghā, tiger :

Bāghā ek bahādūr hai jo sab jhuk jātē :
Jab kahtē kī hākīm bane, to jo māngēn so lātē.
 Bāghā is a brave man, whom all respect :
 Should he become a ruler, every one gets what he wants.

6. Bargā, leaf :

Bargā nām jo mard hai so zdhīr mēn bhalā hoe :
Asīat jab jān to phir nahīn māne koī.
 Bargā is a pleasant man outwardly :
 When really understood no one trusts him again.

7. Bel, creeper, see Belā :

* See pages 38, 39.

8. Belâ, jasmine ; creeper :

Belâ nâm ek phûl kâ, jo asal men belâ hoe :

Jabtak âkar na mile to din bhar kâte roe.

They call that flower Belâ, which is the real jasmine,
For which men sorrow all day long if they meet it not.

Belâ Bel yeh rinkte, jo dhîraj rakhen subhâo :

Kabhî sahej tûte nahîn, jo koî karoge upâo.

Belâ and Bel creep along in patient fashion,
And are not easily turned aside, though you try a thousand plans.

9. Bhaunîrâ, beetle ; bumble bee :

Bhaunîrâ nâm us purus kâ, jo ghûm-ghûm râs le :

Ek jaga baithe nahîn aur ghûm-ghûm jîve.

They call him Bhaunîrâ, who lives by travelling :
He never remains in one place and lives wandering.

10. Bherîâ, wolf :

Ik shakhs hai Bherîâ, jo naqad ko hî châhtâ hai ;

Sab hankâte haiñ us se, par woh nahîn dar jîtâ hai.

He is Bherîâ, who is greedy of wealth ;
All drive him from it, but he fears not.

11. Bhuttâ, Indian Corn :

Bhuttâ khâne men khâib hai, aur khâte haiñ sab log :

Jo khâve us ko bahot, to peî phâregâ rog.

Bhuttâ is nice to eat, and all men eat : (but)
Who eats much suffers for it.

12. Bijlâ, lightning :

Bijlâ Karîkâ ek haiñ ; jab bolên tab na kahâên :

Jahân jahân yeh bolte, tahân hî jûte khâên.

Bijlâ and Karîkâ are the same ; whatever they say is disagreeable :
And whenever they speak they are kicked.

13. Billâ, cat :

Billâ nâm us mard kâ, jo sadâ ghât men hoe ;

Jahân dekhen mâren us se, aur palên nahîn sab koe.

Billâ is that man who is always on the watch :
Where men see him they kill him, and none cherish him.

14. Bûtâ, tree :

Bûtâ barâ darakht hai, jo sab ko detâ chhâûn :

Ap jale hai dhûp men, aur 'aib na lâve nâûn.

Bûtâ is a great tree that gives shade to all :
He bears the sun himself and brings no evil.

15. Chamelâ, jasmine :

*Chamelâ Chamelâ kahâ kartâ hai,
Asal jo kabhî na judâ kartâ hai.
They call those Chamelâ and Chamelî,
From whom none is willing to part.*

16. Chamelî, *see* Chamelâ.

17. Champâ, jasmine :

*Champâ peṛ gulâb ko sinchat sab sansâr,
Jaise Bhagwat bhagat ko sadâ kare hai pîṛ.
All the world cares for Champâs and roses,
As God ever loves His saints.*

18. Chhipkalî, lizard :

*Wahî zdt hai Chhipkalî jo sir apne ko hildê :
Jidhar udhar ghûmte aur qâbû pare to khâe.
He is Chhipkalî, who is always on the watch,
And wanders hither and thither, and when he gets his chance he
takes it.*

19. Chûhâ, rat :

*Chûhâ us ko kahte haiñ jo chhoṭe munh kâ hoe ;
Nîṭ sab se woh ḍarâ kare aur us se ḍare na koe.
They call him Chûhâ, who has a small mouth ;
Who ever fears all, and whom none fears.*

20. Dâñs, gadfly :

*Dâñs nâm ek shakhs hai, jo sab ko de tarṛde :
Ankh jalêñ aur dîl bale aur chit meñ chain na âe.
Dâñs is his name, who makes all uneasy :
The eyes dislike him, the mind hates him, and the heart loves
him not.*

21. Dastûrâ, customary perquisite :

*Dastûrâ ek nâm hai, jo sab se lâbh gâhe :
Ap us se deveñ nahîñ, woh leve bind kâhe.
Dastûrâ is his name, who looks after himself :
If you do not give to him he will take without asking.*

22. Dhânâ, rice-plant :

*Dhânâ ek nâm hai, jo sab koe rakhe mân :
Ek bâr pakre gallâ, to sare nikale prân.
All respect him who is called Dhânâ :
If he once gets at the throat all life is lost.*

23. Dimak, white-ant :

Dimak nar aur nār hai, jo chipte sab ko khāen :

Khāte khāte khāe leñ, jo jar tak kuchh na dikhāen.

The Dimaks are men and women, who eat all they can stick to.

They eat and eat till not even the root is to be seen.

24. Drekā, Persian lilac :

Ek shakhs kā nām Drekā, jis kā nahīn hai kuchh 'aitbār :

Ek gharī meñ sau rang badle, hotā nahīn hai kisī kā yār.

He is called Drekā, in whom is no trust :

He turns a hundred shades in an hour and is no one's friend.

25. Duddhā, milk-plant :

Duddhā Duddhī ek haiñ, aur ek same ke nām :

Ek kām meñ kām ke aur dūjā bane na kām.

Duddhā and Duddhī are the same, and names for a season only :

At one time they are of some use and of none the next.

26. Duddhī, see Duddhā.

27. Durgādittā, see Ambādittā.

28. Gainḍā, rhinoceros :

Gainḍā mard kahātā hai, jo mār kabhī nahīn khāe :

Jab ulte din ā lageñ to āp se mārā jāe.

He is called Gainḍā, who is never hurt :

He will only be hurt when his evil day has come.

29. Gandam, wheat :

Gandam kā ek rang hai, jo sab se rakhe sang :

Sakht narm chāhe kī to hojāve usī dhang.

All appreciate Gandam's colour :

He gives his opinion—good or bad—as is required.

30. Gendā, marigold :

Gendā us ko kahte haiñ jo dekhān meñ thī subde :

'Atar, tel aur bās meñ kuchh nahīn kām meñ de.

They call him Gendā who is handsome to look at,

But of no use for perfume, oil or scent.

31. Hanumân, Monkey-God :

Woh mānas Hanumân hai jo khāe aur dhamkde :

Kām nahīn us se bane, par dukh dene ko de.

He is Hanumân, who steals and swaggers over it :

He is of no use, but comes to give trouble.

32. Harbansâ, green bamboo :

*Harbansâ ek nâm hai jo chāron tarāf mur jāe ;
Apnā bhakt nāhī dekhtā, jo āg mein sab jal jāe.
They call him Harbansâ who turns to every side ;
Who sees not his own good and is burnt in the fire.*

33. Hirnâ, deer :

*Hirnâ nām ek shakhs hai jo sadā rahe sab sang ;
Jab āfat ā gher le to laṭak jāve kisī dhang.
He is called Hirnâ who is your fast friend,
Till misfortune surrounds you and then he runs off.*

34. Ilāchâ, cardomum :

*Ilāchâ woh murd hai jo sab kâ mitr bane ;
Burā kām kartā nāhī aur nek kure hai ghane.
He is Ilāchâ who is friend to all ;
He does no evil, but does much good.*

35. Imlî, tamarind :

*Imlî Imlî nām hai jo sadā do-mukhā hoveñ ;
Achhe mein achhā bane aur khote mein khotā hoveñ.
Imlî and Imlî are names for those who are ever double-faced,
And make good and evil to appear the same.*

36. Imlîâ, see Imlî.

37. Joik, see Joikâ.

38. Joikâ, louse :

*Joikâ Joik do shakhs hai jo ek bār lag jāeñ ;
Jabtak peñ na bhar chuke, tabtak khūn ko khāeñ.
Joikâ and Joik are those who stick but once :
And then until they are filled they do not let go.*

39. Jugnâ, firefly :

*Jugnâ nām ek shakhs kâ jo badlā kare subhāo ;
Bas us kâ chaltā nāhī par karne chāhe bard ghāo.
He is called Jugnâ who changes his mind :
He has no power though he would wound terribly.*

40. Jûn, louse :

*Nar nārî Jûn Likh hai jo khūn khainchkar khāeñ ;
Khā-pîkar karke khūsh raheñ aur zakhm nahī dikhāeñ.
Men and women are Jûns and Likhs who draw the blood for
food :
They satisfy themselves, and no one knows of the harm.*

41. Kachhwâ, tortoise :

Kachhwâ rahtâ ek jaga aur dîjî ko nahîñ jâe :

Jo pakre aur le chale to muykar wahîñ de.

Kachhwâ remains in one place and goes nowhere :

Seize him and take him away, and he goes back to it.

42. Kakkar, cucumber :

Kakkar Kakkri ek haiñ jo âte thore kâñ :

Jo bahotî raghbat kare to kâñ karenge tumâñ.

Kakkar and Kakkri are of little use :

Who uses them too much will die.

43. Kakkri, see Kakkar.

44. Kapâsâ, cotton :

Wahî kapâsâ bolte jo sab ke kâñ kare :

Shâdî meñ khush rang ho aur kalâ jabke mare.

They call him Kapâsâ who is of use to all :

Pleasant at a marriage and sorrowful at a funeral.

45. Karelâ, a bitter vegetable :

Karwâ Karelâ jânte aur koe nahîñ rakhte âs ;

Jab gun us kâ jânte, to har dam rakhte pâs.

They think Karelâ bitter, and consider him of no good ;

But when his value is known they keep him always by them.

46. Karâ, see Bijlâ.

47. Kastûrâ, musk-deer :

Kastûrâ ek nâñ hai jo sab rakhe ânand,

Sukh dene ghâtâ kare, par kadhî nahîñ de dargand.

Kastûrâ is he who pleases all,

Even at his own cost, but displeases never.

48. Keorâ, a strongly scented flower :

Keore sab 'araq bandkar garmî meñ us pite haiñ ;

'Atar sînkhen aur tel malen aur us ke bharose jite haiñ.

All distil Keorâ's juice to drink in the hot season ;

They smell his scent and rub on his oil, and live on his strength.

49. Khajûrâ, date-palm :

Nâñ Khajûrâ ek kâ jo sab kâ mitr bane :

Nâ dukh deve aur ko, nâ âp hî dukh meñ sane.

His name is Khajûrâ who is every one's friend :

He neither gives trouble to others, nor falls into trouble himself.

50. Lakkar, a log :

Lakkar mānas ek hai, jo ekh rakhe tek :

Ek kām us se bane aur aur nahīn kuchh nek.

Lakkar is a man of one idea :

He can do one thing only and nothing else well.

51. Langūr, the black-faced monkey :

Wahī mard Langūr hai jo 'aib poshī nahīn hoe :

Khāve aur dhamā bane aur dukh nahīn deve koe.

He is Langūr who does not hide his faults :

He steals and chatters and does no harm.

52. Lasūrā, a glutinous fruit :

Ek kū nām Lasūrā hai jo jahān jāe līptāe,

'Aqal bare kī mārke apnā kām karāe.

Lasūrā is his name who sticks where he goes ;

Poisoning the minds of the great he gains his own objects.

53. Likh, see Jūn.

54. Maggrā, alligator :

Maggrā nām us mard kā ki jahān pāe līptāe ;

Jabtak us kā bas chale to har gor sab khāe.

Maggrā is his name who sticks where he can ;

While his strength lasts he destroys.

55. Māhtābā, moon :

Māhtābā ek bār bhī āve mātā pās :

Sukh sampat aur gyān se pūran kare ās.

Once a month Māhtābā comes to his mother :

Brings pleasure and wealth and wisdom and fulfilment of desire.

56. Makorā, big black ant :

Us kā nām Makorā hai jo garmī mein jamā kare :

Sardī mein us ko khātā hai, jo kuchh ghar mein dhare.

His name is Makorā who collects in the sunshine :

In the cold he eats what he has gathered in his house.

57. Māltā, jasmine :

Māltā Māltī haiñ nar ndrī, jo sukh dete haiñ sab ko :

Achhā karen aur achhā batāveñ, bhūl na jāveñ jo Rabb ko.

Māltā and Māltī are man and wife who please all :

Who do good, advise well, and forget not God.

58. Māltī, see Māltā.

59. Marwâ, sweet marjoram :

Marwâ nâm us se kaho, jo sukh kî bāt kahe :
Dukhwāle ko sukh kare aur dukh ko dp gahe.
 Call him Marwâ that is pleasant-spoken :
 That soothes the grieving and takes away pain.

60. Maṭṭrâ, peas :

Maṭṭrâ gol kaheḡ bāt,
Khwdh ho din khwdh ho rāt.
 Maṭṭrâ speaks gently of things,
 Be they right or be they wrong.

61. Mendak, frog :

Mendak nām ek shakhs kâ jo thora kartâ kām :
Kam chaltâ, kam kûdtâ aur bahot kartâ drām.
 Mendak is the name of a man who does little work :
 He walks a little, jumps a little, and takes it very easy.

62. Mirchî Mall, pepper :

Mirchî Mull ek shakhs hai jo sab koe pāve dukh :
Sab mānas us se dukheñ aur kabhî na pāve sukh.
Mirchî Mull kî bāt ko pīchhe sab pachhṭde,
Kilbāt jab jāt hai to mard hosh meñ de.
 Mirchî Mall is a man who troubles all :
 All men are worried by him, and get no pleasure from him.
 All regret not following Mirchî Mall's advice ;
 When the opportunity is gone then men awake to it.

63. Mirgâ, antelope :

Mirgâ nām us shakhs kâ jo harâ harâ hî khāe :
Jab bālû kahñ dekh le to jat mār bhāḡ gāe.
 That man is Mirgâ who eats of good things ;
 When he sees there is nothing he runs away sharp.

64. Motiyâ, jasmine :

Motiyâ ek phûl hai jis ko lagāte log haiñ ;
'Atar aur tel us kâ, yāro, is jag ke bhog haiñ.
 Motiyâ is a flower all men plant :
 Its scent and oil, friend, are pleasures in the world.

65. Nîmâ Mall, a bitter leaf :

Nîmâ Mall kî bāt burd hai ; sab kahte haiñ us ko bad :
Ant kâl phal mīṭhâ dekheñ khāyâ karte haiñ us se tad.
 Nîmâ Mall's advice is disagreeable ; all call it bad :
 In the end they see its result to be good, and then they take it.

66. Phûl, flower :

Phûl nâm ek mard kâ jo bahot rang dikhldê :

Nain ko to khûsh kare, par chit meñ koe nahn lde.

Phûl is the name of a pleasant man to see :

He is pleasing to the eyes, but none takes him to his heart.

67. Pîpal, the pîpal tree ; pepper :

Pîpal per pavitr hai jo Hindû pûjên jaê :

Nar nârî pûjâ karen keh Brahmâ moksh karde.

Pîpal dekhan ko bhalâ, jo nainên ko sukh de :

Jo baste us purus se to badan jalâ dukh de.

The Pîpal is a holy tree which Hindûs worship :

Men and women worship it that God may give salvation.

Pîpal is pleasant to see, and pleases the eyes : (but)

Who uses him will suffer for it.

68. Pissâ, flea.

Pissâ kûde sab jaga aur thorâ thorâ khde :

Pattâ nahn deve kabhî, par qâbû meñ de.

Pissâ jumps everywhere and takes a little :

He never makes a sign but comes at his opportunity.

69. Sadâsohâgâ, white Hibiscus :

Sadâsohâgâ purus hai jo sadâ rahe ânand :

Har dam bole sukh sabad aur kadhî nahn uchre gând.

Sadâsohâgâ is the man who is always pleasant :

He ever speaks pleasantly and never an evil word.

70. Seû, apple :

Nâm Seû aur Sewâ hai, sab se mîthe hoen :

Jo achhâ nâm ban sakhe to kâm kist kâ na khoen.

Seû and Sewâ are pleasantest names of all :

If the name be good then the work of none will be spoilt.

71. Sewâ, see Seû.

72. Singhârâ, water caltrops :

Singhârâ us ko kahên jo sab koe terâ jân :

Phal mîthâ jab d lage to pakki ho pachhân.

They call him Singhârâ who is crookedest of all :

But when his advice turns out right they understand it to be good.

73. Sherâ, tiger :

Sherâ nâm us shakhs kâ jo sab us se dar jên :

Ap khde, de aur ko, aur bahotî us se khden.

Sherâ is his name whom all men fear :

He takes himself and gives to others, and others profit much.

74. Sukhdarshan, amaryllis :

Sukhdarshan ek purush hai jo dekheñ chit ho chain :

Sab chit se chdheñ, us se palak na choreñ nain.

Sukhdarshan is a man whom it pleases the heart to see :

All desire him eagerly, and never take their eyes off him.

75. Supârâ, betel-nut :

Supârd jo pâve so khâve us se :

Nahñ òs kâl kî, urâve us se.

Supârâ spends as he gets :

He has no thought for the morrow, but spends at once.

76. Sârijmukh, sunflower :

Sârijmukh us ko kaheñ jo sadâ rahe khiltâ :

Durjan bhâge dûr ko aur mitr rahe miltâ.

They call him Sârijmukh that is always cheerful :

Enemies fly from him, and friends remain beside him.

77. Tiddâ, grasshopper :

Tiddâ kûde sab jaga aur hare ghâs ko khâde :

Jo jal aur ghâs nahñ mile to tarap tarap mar-jâde.

Tiddâ jumps about everywhere and eats green grass :

When water and grass fail he dies game.

78. Tulsî, sweet basil :

Tulsî kâ ek per, har jo Hindû pûjeñ sab :

Ek wasîla jânte ki mil jâtâ hai Rabb.

Tulsî is a tree all Hindûs worship,

Considering it a means of finding God.

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